# Certayne Sermons appoynted by the Quenes Maieſtie,

## to be declared and read, by al Perſons, Vicars, and Curates, euery Sondaye and holy day, in their Churches: And by her Graces aduiſe peruſed ouerſene, for the better vnderſtandyng of the ſymple people.

Newelye Imprinted in partes, accordyng as is mentioned in the boke of Commune Prayers.

*Anno. M. D. LXII.*

# A table of the Sermons conteyned in thys presente volume.


i. A Fruytefull exhortacyon to the reading of holy scripture
ii. Of the myserye of all mankynde.
iii. Of the saluation of all mankynde.
iiii. Of the true and lyuely fayth.
v. Of good Workes.
vi. Of Christian loue and charitie.
vii. Agaynst swearyng and periury.
viii. Of the declynyng from God.
ix. An exhortacion agaynste the feare of death.
x. An exhortacion to obedience.
xi. Agaynst Whoredome and adulterye.
xii. Agaynst stryfe and contention.


Finis Tabulæ.

Considerynge howe necessary it is, that the worde of God, which is the onelye foode of the soule, and that most excellent lyght that we muste walke by, in this our most daunge rous pilgrimage, shoulde at al con ueniente tymes be preached vnto the people, that therby they may both learne theyr duety towards God, theyr Prynce and theyr neyghbours, accor ding to the mind of the holy ghost, expressed in the scriptures: And also to auoyd the manifolde enor mities, whyche hearetofore by false doctryne, haue crept into the church of god: and how that al they which are appoynted ministers, haue not the gift of preching, sufficiently to instruct the people, whi che is committed vnto them, whereof great incon ueniences might ryse, and ignorannce stil be main tayned, yf some honeste remedye be not speedelye founde and prouyded. The Queenes moste excel lente Maiestye, tenderinge the soule health of her louinge subiectes, and the quietinge of theyr con sciences, in the chiefe and pryncipall poyntes of Chrystian Religion and willinge also by the true setting forth, and pure declaringe of Gods worde whiche is the pryncipall guyde and leader vnto all godlynesse and vertue, to expell and dryue awaye aswel all corrupte, vicious, and vngodly lyuinge, as also erronious and poysoned doctrynes, ten ding to superstition and Idolatrye: hath by thad uyse of her mooste honourable counsayloures, for her discharge in this behalfe, caused a booke of ho melyes, which hearetofore was sette forth by her

moſt louyng Brother, a Prynce of moſte worthye memory Edwarde the ſyxte, to be prynted a new, wherein are conteyned certayne wholeſome and godly exhortacions, to moue the people to honour and worſhyppe almyghtye God, and diligently to ſerue him, euerye one accordynge to theyr degree, ſtate and vocation. All whyche Homelyes her Maieſtie commaundeth and ſtrayghtly chargeth all perſons, vicars, curates, and al other haupnge ſpiritual cure, euery Sonday and holy day in the yere, at the miniſtringe of the holy communion, or if there be no Communion miniſtred that day, yet after the Goſpell and Crede, in ſuche order and place as is appoynted in the booke of Common prayers, to reade and declare to theyr paryſhoners playnelye and diſtinctly one of the ſayde Homelyes in ſuche order as they ſtande in the boke, except ther be a Sermon according as it is inioyned in the boke of her highneſſe Iniunctions, and then for that cauſe onelye, and for none other, the readinge of the ſaide Homely to be differred vnto the next Sonday or holy day folowing. And whē the foreſayde booke of Homelyes is read ouer, her Maieſtyes pleaſure is, that the ſame be repeated and reade agayne in ſuch lyke ſorte as was before preſcrybed. Furthermore, her highneſſe commaundeth, that notwythſtandyng this order, the ſayde Eccleſiaſtical perſonnes ſhal reade her Maieſties Iniunctions at ſuch tymes and in ſuche order as is in the booke thereof appoynted. And that the Lordes prayer, the Articles of the Fayth, and the ten commaundementes, be openlye read vnto the people, as in the ſayde Iniunctions is ſpecified,

that

that all her people of what degree or condicion so euer they bee, maye learne howe to Inuocate and call vpon the name of GOD, knowe what dutye they owe both to god and man: So that they mai pray, beleiue, and worke according to knowledge whyle they shal liue heare, and after this lyfe be wyth him that wyth his bloud hath bought vs all. To whom wyth the Father and the holy ghoste, be all honor and glory for euer.

AMEN.

# A frutefull exhortacion to the readinge and knowledge of holy Scripture.

the prayse of holye scripture.

Nto a Chrystian man there cā be nothinge, eyther more necessary or profitable, thē the knowlege of holy scriptur: forasmuch as in it is conteyned Gods true worde, setting forth his glory, & also mans duetye. And there is no trueth nor doctrine necessary for our iustificacion, and euerlasting saluacion, but that is (or may be) drawē out of that fountayne and wel of truth Therfore as many as be desirous to enter into the right and perfect way vnto god, must apply their myndes to know holy scripture, without the which they can neyther sufficiently knowe God and his wyll, neyther theyr office & duetie. And as drynke is pleasaunte to theym that bee drye, and meate to them that be hungrye: so is the reading, hearinge, searching, and studyng of holy scripture, to them that be desyrous to knowe God or theim selues, & to do his wyll. And theyr stomackes onely do loth and abhorre the heauenly knowlege and foode of Gods worde, that be so drowned in worldly vanityes, that they neyther fauour God, nor any godlynesse: For that is the cause why they desire suche vanyties, rather then the true knowledge of God As they that are sicke of an ague, whatsoeuer they eate or drynke (thoughe it be neuer so pleasaunte) yet it is as bytter to them as wormewood, not for the bytternesse of the meate, but for the corrupte and bitter humoure that is in theyr owne tounge & mouth: euen so is the swetenesse of gods wordes bitter

the perfection of holy scripture.

the knowledge of holy scripture is necessary

to whome the knowledge of holy scripture is swete and pleasaunte.

who be enemies to holy scripture

An apte similitude declaringe of whome the scripture is abhorred.

bitter, not of it selfe, but onelye vnto thē that haue theyr myndes corrupted with longe custome of sinne, and loue of thys worlde. Therfore, forsaking the corrupte iudgement of fleshly men, which care not, but for theyr carkasse, let vs reuerentlye heare and reade holye scriptures, whyche is the foode of the soule. Let vs diligently searche for the well of lyfe, in the bokes of the newe and olde Testament, and not runne to the stynkyng puddels of mennes traditions, deuysed by mans imaginacyon, for our iustification and saluatyon. For in holye scrypture is fully conteyned what we ought to do, and what to eschew, what to beleiue, what to loue, and what to loke for at Goddes handes at length. In those bokes we shall finde the father frome whome, the sonne by whome, and the holye ghost in whom, all thinges haue theyr beyng and keppynge vppe, and these three persons to be but one God, and one substaunce. In these bokes we maye learne to knowe our selues, howe vyle and miserable we be, and also to knowe God, howe good he is of hym selfe, & howe he maketh vs and all creatures partakers of hys goodnes. We may learne also in these bokes to knowe Gods wyl and pleasure, as much as (for this present tyme) is conuenient for vs to knowe. And (as the great clerke and godly preacher saint Johu Chrisostome saieth) what so euer is required to saluaciō of man, is fully conteyned in the scrypture of God. He that is ignorante may ther learne and haue knowledge: he that is harde hearted, & an obstinate synner, shall there synde euerlastynge tormentes (prepared of Gods iustice) to make him afrayde, and to molyfye or soften hym. He that is

An exhortacion vnto the diligent reading and searching of holy scriptures Math. iiii.

the holy scripture is a sufficient doctrine for our saluacion.

what thinges we may learne in the holye scripture.

oppressed

oppressed with miserie in thys worlde, shall there fynd relefe in the promisses of euerlastyng lyfe, to his greate consolation & comfort. He that is wounded by the deuyll, vnto death, shall finde there medicine, whereby he maye be restored agayne vnto health. If it shall require to teache anye trueth, or reprone false doctryne, to rebuke any vyce, to commend any vertue, to geue good counsayle, to comfort or to exhorte, or to do any other thing requisite for our saluation, al those thinges (sayeth S. Chrisostome) we may learne plētifully of the scripture. There is (sayeth Fulgentius) abundantly inough, both for men to eate, & children to sucke. There is whatsoeuer is meete for all ages, & for all degrees and sortes of men. These bokes therfore oughte to be much in our handes, in our eyes, in oure eares, in our mouthes, but most of al in oure heartes. For the scripture of God is the heauenly meate of oure soules, the hearyng & kepyng of it, maketh vs blessed, sanctifieth vs, and maketh vs holy, it turneth our soules, it is a lyght lanterne to oure feete, it is a sure, stedfast, and euerlastyng instrument of saluation: it geueth wisedome to the humble & lowely heartes: it comforteth, maketh glad, chereth, and cherisheth our conscience: it is a more excellent iewell or treasure, then any golde or precious stone, it is more swete thē hony or hony combe, it is called the best parte, whiche Marye dyd chose, for it hath in it euerlasting comfort. The wordes of holy scripture be called wordes of euerlastynge lyfe: for they be Goddes instrumente, ordeyned for the same purpose. They haue power to tourne thorough Gods promyse, & they be effectuall through

Holy scripture ministreth sufficient doctrine for all degres and ages. Math. iiii. Luke. iii. John. xvii. Psalm. xix.

What commodities and profites the knowelege of holye scripture bringeth.

Luke x. John. vi. Collos. v.

Gods

Goddes assistence & (beyng receyued in a faithfull heart) they haue euer an heauenly spirituall wor-
kyng in them: they are liuely, quicke, & myghtye in
operacion, & sharper then any two edged swoorde,
and entreth through, euen vnto the deuydynge a
sondre of the soule, and the spirite, of the ioyntes,
and the mary. Christ calleth hym a wyse buylder, Matth. vii. Iohn. xii.
that buildeth vpon hys woorde, vpon hys sure and
substanciall foundacyon. By thys woorde of God,
we shalbe iudged: for the woordes that I speake,
(sayeth Christ) is it, that shall iudge in the last day. Iohn. xiii.
He that kepeth the woorde of Christe, is promysed
the loue and fauour of God, and that he shalbe the
dwellyng place or temple of the blessed Trynytie.
This woorde, whosoeuer is dylygent to reade, and
in his heart to print that he readeth, the greate af-
fection to the transitorye thynges of thys woorlde,
shalbe minished in hym, & the greate desyre of hea-
uenly thynges (that be therein promysed of God)
shall increase in hym. And there is nothynge that
so much strengtheneth our fayth, & truste in God,
that so much kepeth vp innocencye, and pureness
of the heart, and also of outward godly lyfe & con-
uersation, as continual readynge and recordyng of
Gods woorde. For that thyng, which (by continuall
vse of readyng of holy scripture, and diligent sear-
chyng of the same) is depelye printed, and grauen
in the harte, at length turneth almoste into nature.
And moreouer, the effecte & vertue of Gods woorde
is to illuminate the ignorannte, and to geue more
lyght vnto them, that faythfullye and dylygentlye
reade it, to comforte theyr hearts, and to encorage
them to performe that, whyche of God is com-

maunded. It teacheth pacience in all aduersytie, in prosperitie, humblenes: what honoure is due vnto God, what mercy and charitie to oure neighboure. It geueth good counsell in all doubtefull thynges. It sheweth of whome we shall looke for ayde and helpe in all perilles, and that God is the onely geuer of victorye in all battayles, and temptacions of our enemies, bodely and ghostely. And in reading of Gods worde, he most profyteth not alwayes, that is most ready in turnyng of the boke, or in sayinge of it without the booke, but he that is moste turned into it, that is most inspyred wyth the holy ghost, moste in his hearte & lyfe altred and changed into that thing, which he readeth: he that is dayly lesse and lesse proude, lesse wrathfull, lesse couetous, & lesse desyrous of worldelye and bayne pleasures: he that dayly (forsakyng his old vycious lyfe) increaseth in vertue more and more. And to be shorte, there is nothyng that more maintayneth godlynes of the mynde, & dryueth awaye vngodlines, then doth the continuall readyng or hearyng of Gods worde, if it be toyned with a godlye mynd and a good affection, to knowe and folowe Gods wyl. For without a syngle eye, pure entente and good mynde, nothynge is allowed for good before God. And on the other side, nothinge more darkeneth Chryste and the glorye of God, nor bryngeth in more blyndnesse and all kyndes of vyces, then doth the ignorance of Gods worde.

1. Re. xiiii. ii. Par. xx. 1. Cor. xv. 1. John. v.

Who profit most in readinge Goddes worde.

Esay. v. Math. xxii. 2. Cor. xiiii.

What incommodities, the ignorance of Goddes worde bringeth.

The

# ¶ The seconde parte of the Sermon of the holy Scripture.

IN the first parte of this Sermon, which exhorteth to the knowledge of holye scripture, was declared wherefore the knoweledge of the same is necessary and profitable to al men. And that by the true knowledge & vnderstandinge of scripture, the moste necessarye poyntes of our duety towardes God and our neighbours, are also knowen. Nowe as concerning ỳ same matter, you shal heare what followeth. If we professe Christ: why be we not ashamed to be ignorañt in his doctrine? Seyng that euery man is ashamed to be ignorannte in that lerning, whyche he professeth. That man is ashamed to be called a Philosopher, whych readeth not the boks of Philosophy, & to be called a lawyer, and Astronomer, or a phisition, that is ignorañt in the boks of lawe, Astronomy and Phisicke. Howe can any man then say that he professeth Chryst and his religiõ, yf he wil not apply him selfe (as far forth as he can or mai conueniently) to read and heare, & so to knowe the bokes of Chrystes gospel & doctrine. Although other sciences be good and to bee learned, yet no man can deny, but this is ỳ chiefe, & passeth al other incõparabli. What excuse shal we therfore make (at ỳ last day before Chryst) ỳ delight to read or heare mens phantasyes and inuentyons, more then his most holy ghospel: and wil finde no tyme to do that, whiche chyefely (aboue all thinges) we shoulde do, & wil rather reade other thinges then that, for the whiche we ought rather to leaue rea-

gods word excelleth al sciences.

dynge of al other thinges. Let vs therefore apply our selues, as farre fourth as we can haue time & leisure, to know Gods worde, by diligent hearing and reading therof, as many as profesle God, and haue fayth & trust in him. But they that haue no good affection to Gods word (to colour this their fault) alleage cõmonly two vayne & fayned excuses. Some go aboute to excuse them by their own frailenes & fearefulnes, saying that they dare not reade holy scripture, least through their ignorauñce thei should fal into any error. Other pretend that the difficulty to vnderstand it, & the hardnes ther of is so greate, that it is meete to be reade onely of clerkes & lerned men. As touching the first: ignoraunce of Gods worde, is the cause of all error, as Christ him selfe affirmed to the Saduceys, saying that they erred, because they knewe not the scripture. Mathy.xxii. How shoulde they then eschue error that wil be stil ignoraunt? And how shoulde they come out of ignoraunce, that wyll not reade nor heare that thing, which should geue thẽ knowledge? He that nowe hath most knowledge, was at the first ignoraunt, yet he forbare not to read, for feare he should fal into error: but he diligently read, least he should remayne in ignoraunce, & through ignoraunce, in error. And yf you wil not know the trueth of God (a thinge most necessary for you) least you fal into error, by the same reason you may then lye stil, and neuer goe, least (yf you go) you fall in the mire: nor eate any good meate, least you take a surfeyte, nor sowe youre corne, nor laboure in your occupacion, nor vse your marchaundize, for feare you lose your sede, youre labour, your stocke, & so by that reason,

Mayne excuses dissuadynge frome the knowlege of goddes worde. the first.

the seconde

it

it should be best for you to liue idelly, and neuer to take in hande to do any maner of good thing, least peraduenture some euyl thing may chaunce therof. And yf you bee afrayde to fal into error, by readynge of holy scripture: I shal shewe you how you may reade it wythout daunger of error. Reade it humbly with a meke and lowly heart, to thintent you may glorifye God, and not your selfe, with the knowledge of it: & reade it not without daily prayng to God, that he would direct your reading to good effecte: & take vpon you to expound it no further, then you can playnely vnderstand it. For (as S. Augustine sayth) the knowledge of holy scripture, is a great, large & a high palace, but the doze is very lowe: so that the high & arrogant man, can not run in, but he muste stowpe lowe, and humble him selfe, that shal enter into it. Presumption and arrogancy, is the mother of al error: and humility nedeth to feare no error. For humilitye will onelye searche to knowe the truth, it wil search, and wyll bynge together one place wyth an other: & wher it can not finde out the meaning, it wil pray, it wil aske of other that knowe, & wil not presumpteously and rashely define any thing, which it knoweth not. Therefore the humble man maye search anye trueth boldly in the scripture, wythout any daunger of error. And yf he be ignorant, he ought the more to reade & to search holy scripture, to bynge him oute of ignorance. I saye not nay, but a man may prosper wyth only hearing, but he may much more prosper, with both hearing & reading. This haue I sayde, as touchinge the feare to reade, thorough ignorance of the person. And concernynge

How most commodiously and wythout all peril, the holye scripture is to be reade.

Scripture in some places is easye and in some places hard to be vnder stande.

the hardenesse of Scripture, he that is so weake that he is not able to broke stronge meate: yet he may sucke the swete and tender mylke, and differ the rest, vntill he waxe stronger, and come to more knowledg. For god receaueth the learned, and vnlearned, and casteth away none, but is indifferent vnto all. And the Scripture is full, aswel of lowe valleyes, playne wayes, and easy for euery man to vse, & to walke in: as also of hyghe hilles & mountaynes, whyche fewe men can clymbe vnto. And whosoeuer geueth his minde to holye scryptures, with diligent study and burning desire, it can not be (sayth. S. John Chrysostome) that he should be lefte without helpe. For eyther God almighty wil sende him some godly doctor, to teache hym, as he did to enstructe Eunuchus, a noble man of Ethyope, and treasorer vnto Quene Candace, who hauinge a greate affection to reade the scripture (although he vnderstod it not) yet for the desire that he had vnto Gods word, god sent his Apostle Philip to declare vnto him the true sence of the scripture that he reade: or els, yf we lacke a learned mā to instructe and teach vs, yet God him selfe from aboue, wyl geue lyghte vnto our mindes, & teache vs those thinges whiche are necessarye for vs, and wherin we be ignorannte. And in an other place, Chrisostome sayth, that mans humaine & worldly wisdom, or science, nedeth not to ỹ vnderstanding of scripture, but the reuelacion of the holye ghoste who inspireth the true meaninge vnto them, that with humilitye & diligence do search therfore. Ye that asketh shall haue, & he that seketh shall fynde, & ye that knocketh, shall haue the doore open. If

god leueth no man vntaught that hath a good wyl to know his worde.

How the knowledge of scryptur may be attained vnto

Math. vii.

we reade once, twyse, or thryse, & vnderstande not, lette vs not lease soo, but styll contynue readynge, prayinge, askyng of other, & so by styll knockyng (at the last (the dooze shalbe opened (as S. Augustine sayeth.) Although many thynges in the scrypture be spoken in obscure misteries, yet there is nothing spoken vnder darke misteries in one place, but the selfe same thynge in other places, is spoken more familiarely and playnely, to the capacytie both of learned and vnlearned. And those thynges in the scrypture that be playne to vnderstande, and necessary for saluacio, euery mans duetie is to learne them, to prynt them in memorye, and effectuallye to exercise them. And as for the darke misteries, to be contented to be ignorannte in them, vntyll such tyme as it shall please God to open those thynges vnto hym. In the meane season, yf he lacke eyther aptenes or opportunitie, God wyll not impute it to hys follye: but yet it behoueth not, that suche as be apte, shoulde set aside readyng, because some other bee vnapte to reade: neuertheless, for the hardenes of such places, the readynge of the whole ought not to be set apart. And briefely to conclude (as Saynt Augustine sayth) by the Scrypture, al men be amended, weake men be strengthened and stronge men be comforted. So that surelye none be enemyes to the readynge of Gods worde, but such as eyther be so ignorant, that they knowe not howe wholesome a thing it is: or els be so sicke, that they hate the mooste comfortable medicine, that shoulde heale them: or so vngodly, that they would wyshe the people, styll to contynue in blyndenesse and ignorannce of God.

A good rule for the vnderstandinge of scriptur.

No man is excepted from the knowledge of goddes wyl.

In what persons wolde haue ignorannce to continue.

The holye Scrypture is one of gods chiefe benefytes.

Thus

Thus we haue bryefly touched some part of the commodities of Gods holy word, which is one of Gods chiefe and pryncipall benefytes, geuen and declared to mankind here in earth. Let vs thanke God heartely, for this his great and speciall gyfte, beneficiall fauoure, and fatherlye prouidence. Let vs be glad to reuiue this precious gyfte of our heauenly father. Let vs heare, read, and know, these holy rules, iniunctions, and statutes of our Chrysten religion, & vpon that we haue made profession to God at our baptisme. Let vs with feare and reuerence lay vp in the chest of our heartes) these necessary and frutful lessons. Let vs night & daye muse and haue meditacion, and contemplacion in them. Let vs ruminate, and (as it were) chew the cudde, that we maye haue the swete ieuse, spirituall effect, mary, hony, kynnel, taste, comforte, & consolacion of them. Let vs staye, quiete, and certifye oure consciences, with the most infallyble certaintye, trueth, and perpetual assuraunce of them. Let vs pray to God (the onely aucthour of these heauēly studies) that we may speake, thinke, beleue, liue and depart hence, according to the wholsome doctrine, & veritye of theym. And by that meanes, in this worlde we shal haue Gods defence, fauour, & grace, wyth the vnspeakeable solace of peace, and quietnes of conscience: & after this miserable life, we shall enioye the endles blisse, and glory of heauen: whiche he graunte vs all, that died for vs all, Jesus Christ: to whom with the father and the holy ghoste, be al honour and glory, both now and euerlastingely. Amen.

The right readynge, vse, & fruitfull studyyng in holye scripture. Psalme. i.

Aser.

# A Sermon of the myserye of all mankind, and of hys condemnacion to death euerlastynge, by hys owne synne.

The holy Ghost, in wrytyng the holy scripture, is in nothyng more diligente, then to put downe mans vaine glory & pride, whiche of all vyces is most vniuersallye grafted in all mankynde, euen from the first infection of our firste father Adam. And therefore we reade in many places of scrypture manye notable lessons agaynst this old roted vyce, to teach vs the moste commendable vertue of humilitie, howe to knowe oure selues, and to remember what we be of our selues. In the booke of Genesis almyghtye God geueth vs all a tytle and name in ouer greate graund father Adam, which ought to warne vs al to consyder what we be, wherof we be, frō whens we came, and whither we shall, saying thus: in the sweate of thy face, shalte thou eate thy breade, tyll thou be tourned agayne into the grounde, for oute of it wast thou taken, in almuch as thou arte duste and into duste shalt thou be tourned agayne. Here (as it were in a glasse) we may learne to know our selues, to be but grounde, earthe, and ashes, & that to earth and ashes we shall retourne. Gene.iii.

Also the holy Patriarch Abraham, did well remember this name & title, duste, earth, and ashes, appoynted and assigned by God, to all mankynd: and therefore he calleth hym selfe by that name, when he maketh hys earnest prayer for Sodom & Gomorre. And we reade, that Judith, Hester, Job Hieremie with other holy men and women, in the olde testament, dyd vse sacke cloth, and to cast duste and ashes vppon theyr heades when they bewayled Judi.iiii. and x. Job.xlii. Je.vi. and.xxv.

led theyr synful lyuynge. They called and cryed to God for helpe and mercy, with such a ceremony of sackecloth, duste, & ashes, that thereby they myght declare to the whole worlde, what an humble and lowely estimacion they had of them selues, & how well they remembred theyr name and tytle afore-sayde, theyr vyle corrupt frayle nature, dust, earth and ashes. The boke of wisedome also wyllyng to pull downe our proude stomakes, moueth vs dyligently to remember our mortal and earthly generacion, whiche we haue all of hym that was fyrste made: and that all men aswell kynges as subiects come into this worlde, and goo oute of the same in lyke sorte: that is, as of our selues ful miserable, as we may dayly see. And almyghty god cõmaunded hys Prophet Esai, to make a proclamation, & crye to the whole worlde: and Esai asking, what shal I crye? The lorde aunswered: crye, that all flesshe is grasse, and that all the glorye thereof, is but as the floure of the fyeld: when the grasse is withered, the floure falleth away, when the wynde of the Lord bloweth vpõ it. The people surely is grasse, ỹ whiche dryeth vp, & the floure fadeth awaye. And the holy Prophete Job, hauyng in him selfe great experience of the miserable & sinfull estate of man, doeth open the same to the worlde, in these woordes: Man (saith he) that is borne of a woman, lyuynge but a shorte time, is full of manifolde miseryes: he syngeth vp lyke a floure, & fadeth agayne, vanishynge away as it were a shadow, & neuer continueth in one state. And doest thou iudge it meete (O lorde) to open thine eyes vpõ such a one, & to bryng him to iudgement with thee? Who can make him

Hap. vii.

Esay. xl.

Job. xiiii.

cleane

cleane, that is conceiued of an vnclene sede: and al men of theyr euylnes & naturall pronesse be so vniuersally geuen to sinne, that (as the scripture saith) god repented that euer he made mã. And by sinne his indignacion was so much prouoked against ỹ worlde, that he drowned al the worlde with Noes flud (except Noe him selfe & his lyttle houshold) It is not without greate cause, that the scripture of God, dothe so many tymes cal al men here in this worlde by this worde, earth, O thou earth, earth earth, sayth Jeremye, heare the word of the lorde, This our ryght name, calling, & title, earth, earth, earth, pronounced by the Prophet, sheweth what we be in dede, by whatsoeuer other style, tytle, or dignitye, men do cal vs. Thus he playnely named vs, who knoweth beste, both what we be, & what we oughte of ryghte to be called. And thus he setteth vs forth, spekyng by his faythful Apostle. S. Paule: all men, Jewes and Gentyles, are vnder synne: there is none righteous, no not one: ther is none that vnderstandeth, ther is none that seketh after god, they are al gone out of the way, they are al vnprofitable: there is none ỹ doth good, no, not one, their throte is an open sepulchre, with their tõgs they haue vsed craft & deceit, the poisõ of serpentes is vnder their lippes, their mouthe is ful of cursing & bitternes, their fete are swift to shed blud destruction & wretchednes are in their wayes, & the way of peace haue they not knowẽ: ther is no fere of god before their eyes. And in another place S. Paule writeth thus: God hath wrapped al nacions in vnbeliefe, that he might haue mercy on al The scripture shutteth vp all vnder sinne, that the promise

Ge. vi. vii.

Jere. xiiii.

Rom. iii.

Rom. xi. Gala. iii. Ephe. ii.

promyse by the fayth of Jesu Chryst, should be geuen vnto thē that beleue. S. Paule in many places paynteth vs out in our colours, callyng vs the children of the wrathe of God, when we be borne: saying also ỳ we cannot thinke a good thought of our selues, much lesse can we say wel, or do wel of our selues. And the wise man sayth in the boke of
Pro. xxiiii. Prouerbes, the iust man falleth seuē tymes a day. The most tried and approued man Job, feored al
Luke.i. his workes. S: John ỳ Baptist being sāctified in his mothers wōbe, & prayed before he was borne beyng called an Aungel, & greate before the lord, fylled euen from his birth with the holy ghost, the prepater of the way for our sauiour Chryst, & commended of oure sauiour Chryst, to be more then a prophete, & the greateste that euer was borne of a woman: yet he playnely graunteth that he hadde nede to be washed of Chryst, he worthely extolleth and glorifieth his lord & master Chryst, & humbleth him selfe, as vnworthy to vnbuckle his shoes, and geueth al honor & glory to God. So doth Sainte
Math.iii. Paul both oft & euidently confesse him selfe, what he was of him selfe, euer geuing (as a most faythful seruaunt (al prayse to his maister and sauiour.
1.John.i. and.ii. So doth blessed S. John the Euangelist, in the name of him selfe, & of all other holye men (be they neuer so iust) make this open confession: yf we saye we haue no synne, we deceaue our selues, and the trueth is not in vs: If we knowe ledge our sinnes God is faythful and iust, to forgeue vs our sinnes and to clense vs frome al vnrighteousnes. If wee saye, we haue not synned we make him a lier, and
Eccle.vii. his word is not in vs. wherfore the wiseman in ỳ

boke

boke called Ecclesiastes, maketh this true & general confession: There is not one iust man vpon the earth: that doth good & sinneth not. And. S. Dauid is ashamed of his sinne, but not to confesse hys sinne. How oft, how earnestly, & lamentably doth he desire Gods greate mercy, for his great offences. & that god shoulde not enter into iudgemente with him. And again, how wel weigheth this holye man his sinnes, when he cõfesseth that they be so many in numbre, & so hid, & hard to vnderstand that it is in maner vnpossyble to knowe, vtter, or nomber them: Wherfore he hauing a true, earnest & depe contemplaciõ & consideration of his sinnes & yet not comming to the bottome of them, he maketh supplication to God, to forgeue him his pryuy, secret hid sinnes: to the knowlege of the which he cannot attayne vnto. He weygheth rightly his sinnes from the oryginall rote, & spring heade, perceiuing inclinacions, prouocations, styrrings, stinginges, buddes, braũches, dreges, infectiõs, tastes felinges, & sentes of theim, to continue in him still. Wherfore he saith, marke and behold, I was conceyued in sinnes, he sayth not sinne, but in the plurall number synnes, forasmuche as oute of one (as fountayne) springeth all the reste. Oure sauioure Chryst sayth: ther is none good, but god: and that we can do nothing that is good, without him, nor no man can come to the father but by him. He commaundeth vs all to saye, that we bee vnprofitable seruauntes, when we haue don al that we can do. He preferreth the penitente Publicane, before the proude, holy, & glorious Pharisey. He calleth him selfe a phisition, but not to theym that bee whole,

Psalme. ii.
Psal. cxiii.
Psalm. xix.
Psal. li.
Marke. x.
Luk. xviii.
John. xv.
Luke. xvii.
Luk. xviii.
Math. ix.

but to theim that be sicke, & haue nede of his salue, for theyr sore. He teacheth vs in our prayers, to re knowledge our selues sinners, and to aske righteousnes and deliueraunce from al euils, at our heauenly fathers hand. He declareth that the sinnes
Math.xii. of our owne heartes do defyle our own selues. He teacheth that an euil worde or thought, deserueth
Math.xv. condempnation, affirminge that we shall geue an accoumpte for euery idel worde. He sayth he came not to saue, but the shepe that were vtterly lost, & cast awaye. Therefore fewe of the proud, iust, learned, wise, perfect, and holy Phariseys, were saued by hym, because they iustified thē selues, by theyr coūterfeyt holynesse before men. Wherefore (good people) let vs beware of such hipocrisye, vaynglory, and iustifying of our selues.

## The seconde parte of the Sermon of the misery of man.

FOrasmuch as the true knowlege of our selues, is very necessarye to com to the right knowlege of godye haue heard in the last reading how humbly al godly mē, alwais haue thought of thē selues, and so to thinke and iudge of them selues, are taughte of God their creator, by his holye worde. For of oure selues, we be crabtrees, that can bryng foorthe no apples. We be of oure selues of suche earth, as can brynge forthe but wedes, nettles, brambles, bryers, cockle and darnell. Our fruites be declared in the. v. Chapter to the Galathians. Wee haue ney-
Gala.v. ther faythe, charitye, hope, pacience, chastitie, nor

anye

any thyng els that good is, but of God, & therefore these vertues be called there, the fruytes of the holy ghost, & not the fruites of man. Let vs therefore acknowledge our selues before God (as we be in dede) miserable and wretched synners. And let vs erneſtly repent, and humble our selues heartely, & crye to God for mercye. Lette vs all confesse wyth mouth and hearte, that wee be full of imperfectyons. Lette vs knowe oure owne workes, of what imperfection they be, and then we shall not stande foolyshely, and arrogantly in our owne conceites, nor chalenge any parte of Justification by our merites or workes. For truelye, there be imperfections in our best woorkes: we doo not loue God so much as we are bounde to do, with all our hearte, mynde, and power: we do not feare God so muche as we ought to do: we do not praye to Godde, but with greate and manye imperfections: we geue, forgeue, beleue, lyue, and hope vnperfectlye: we speake, thynke, and doo vnperfectlye: we fyghte agaynst the deuyll, the worlde, and the flesshe, vnperfectly. Let vs therefore not be ashamed to confesse plainely our state of imperfectiō: yea let vs not be ashamed to confesse imperfection, euen in all oure owne best workes. Let none of vs be ashamed to say with holy S. Peter: I am a sinfull mā. Let vs al say with the holy prophet Dauid: we haue synned with our fathers, we haue done amysse, and dealt wickedly. Let vs al make opē confessiō with the prodigall sonne, to our father, & say with hym, we haue sinned agaynst heauen & before the (O father) we are not worthy to be called thi sōnes. Let vs al sat with holy Baruch, O lord our God, to vs

Luke. vi.
Psal. cvi.
Luke. xv.
Baruch. ii.

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is worthely ascribed shame and confusion, and to the, righteousnesse: we haue synned, we haue don wickedly, we haue behaued our selues vngodly, in all thy righteousnesse. Let vs all say wyth the holy
Daniel. ix. Prophet Daniel: O lord, righteousnes belongeth to the, vnto vs belongeth confusion. We haue sinned, we haue ben noughtye, we haue offended, we haue fled from thee, we haue gone backe frome all thy preceptes & iudgementes. So we learne of al good men in holy scriptures, to humble our selues and to exalt, extol, prayse, magnify, & glorify god.

Thus we haue heard howe euyl we be of our selues: howe of our selues, and by oure selues, wee haue no goodnes, helpe, nor saluacion: but contrary wyse, sinne, dampnacion, & death euerlastinge: whiche, yf we depely weygh and consider, we shal the better vnderstande the great mercy of God, & howe our saluacion commeth onely by Christ. For
ii. Cor. iii. in our selues (as of our selues) we finde nothinge, wherby we may be deliuered from this miserable captiuitye, into the which we were cast, throughe the enuye of the deuyll, by breaking of Gods com-
Genesis. i. maundemente, in our first parent Adam. We are all become vncleane, but wee all are not able to clense oure selues, nor to make one another of vs cleane. We ar by nature the childrē of gods wrath
Ephe. ii. but we are not able to make our selues the childrē and inheritours of gods glorye. We are shepe that
i. Pet. ii. runne astraye, but we cannot of oure owne power come agayn to the shepefold, so great is our imperfection and weakenes. In our selues therfore maye not we glory, whiche (of our selues) are nothing but sinful: Neyther we may reioyce in anye

workes

wordes that we do, which all be so vnperfecte and vnpure, that they are not able to stande before the righteous iudgement seate of god, as the holy prophet Dauyd saith: Entre not into iudgement with thy seruaũt (O lord) for no man that lyueth shalbe founde righteous in thy syght. To God therefore must we flee, or els shall we neuer fynd peace, rest, & quietnes of conscience in oure heartes. For he is the father of mercies, and God of all consolatyon. He is the lord with whõ is plenteous redemption. He is the God which of his own mercy saueth vs, and setteth out his charitie and exceading loue towardes vs, in that of his owne voluntarye goodnes, when we were perished, he saued vs, & prouyded an euerlastyng kingdome for vs. And al these heauenly treasures, are geuen vs, not for our owne deserts, merites, or good dedes (which of our selues we haue none) but of his mere mercy freelye. And for whose sake? Truly for Jesus Christes sake, that pure & vndefyled lambe of God. He is that dearely beloued sõne, for whose sake god is fully pacyfyed, satisfied, & set at one with man. He is the lambe of God, which taketh away the sinnes of the worlde: of whom onely it may be truly spoken, that he dyd all thinges well, and in his mouth was founde no craft nor subtiltie. None but he alone maye saye: ỹ Prynce of the worlde came, and in me he hath nothyng. And he alone maye say also: whyche of you shal reproue me of any fault? He is that hygh and euerlastyng priest, which hath offred hym self ones for all, vpon the aulter of the crosse, and with that one oblation, hath made perfect for euermore, them that are sanctifyed. He is the alone medyatour be-

Psal. cxliii. ii. Cor. i. Psal. cxxx. John. i. i. Pet. ii. John. i. John. viii. Hebr. viii. i. John. ii.

twene God and man, which payed oure raunsome to God, with his owne bloud, and with that hath he clensed vs all from synne. He is the Philityon which healeth all our diseases. He is that Sauy-
Math.i. our, which saueth his people frō all theyr synnes. To be shorte, he is that flowyng, and moste plenteous fountayne, of whose fulnesse all we haue receyued. For in hym alone, are all the treasures of the wisedome and knowlege of God hidden. And in him, and by hym, haue we from God the father all good thinges perteynyng eyther to the body or to the soule. O howe much are we bounde to thys our heauenly father, for his great mercies, whiche he hath so plenteously declared vnto vs, in Chryste Jesu our Lorde and sauiour? What thankes worthy and sufficient can we geue to hym? Let vs all with one accorde, burste oute with ioyfull voyces, euer prayseyng & magnifying thys lorde of mercye, for his tender kindnesse shewed to vs in his deare ly beloued sonne Jesus Chryst our Lorde.

Hytherto haue we hearde what we are of oure selues: verely sinfull, wretched and damnable: agayne we haue hearde, howe that of oure selues, & by oure selues, we are not able, eyther to thynke a good thought, or worke a good dede, soo that we can fynde in our selues noo hope of saluation, but rather whatsoeuer maketh vnto oure destruction Agayne we haue harde the tender kindenesse and great mercye of God the father towardes vs, and howe beneficial he is to vs, for Chrystes sake, without our merites or desertes, euen of his own mere mercye and tender goodnesse. Nowe, howe these exceadyng great mercies of God, set abroad

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in Chryste Jesu for vs, be obtayned: and how we be deliuered from the captiuitye of synne, deathe, and hell, it shall more at large (wyth Gods helpe) be declared in the nexte Sermon. In the meanseason, yea and at al tymes, let vs learne to knowe our selues, our frayltye and weakenesse, wythout any craking or boastynge of our owne good deedes and merites. Let vs also knowlege the exceading mercy of God towardes vs, and confesse, that as of oure selues commeth all euyll and damnacion: so lykewyse of hym, commethe all goodnesse and saluacyon, as God hym selfe sayth by the Prophet Ose: O Israell, thy destruction commethe of thy selfe, but in me onely is thy helpe and comforte. If we thus humbly submit our selues in the syght of God, we maye be sure, that in the tyme of his visytacion, he wyll lyfte vs vp vnto the kyngedome of hys dearelye beloued sonne Chryst Jesu oure Lorde: to whom wyth the father and the holy ghost, be al honor and glory for euer. AMEN. Ose.xiii.

# A Sermon of the saluation of mankinde, by onely Chryst our Sauiour, from sinne and deathe euerlastinge.

BEcause al men be sinners, and offēdours agaynst God, & breakers of hys lawe and commaundemētes, therefore can no man by his owne actes, woorkes, and dedes, (seme they neuer so good) be iustified, and made ryghteous before God: but euerye man of necessity is constrained to seke for an other righteousnesse, or iustification, to bee receyued at gods owne handes, that is to say, the forgeuenes of his sinnes & trespasses, in such thinges as he hath offended. And this iustificacion or ryghteousnes, which we so receyue by Gods mercy, & Chrystes merytes, embraced by faythe, is taken, accepted, & allowed of god, for our perfect and ful iustificatiō. For the more full vnderstandinge hereof, it is oure partes and duetye, euer to remember the greate mercye of God, howe that (all the worlde beynge wrapped in synne, by breakinge of the lawe) God sente his onelye sonne, our sauiour Christ, into this woorlde, to fulfill the lawe for vs: and by shedinge of his mooste precyous bloude, to make a sacrifyce and satisfaction, or (as it maye be called) amendes to his father for our sinnes: to assuage hys wrath & indignacion conceyued agaynst vs for the same. In so much that infantes beyng baptised, and dyinge in theyr infancie, are by this sacrifice: washed from theyr synnes, brought to Gods fauoure, and made his chyldren, and inheritours of his kyngedome of heauen. And they which in act or dede do

The efficacye of Chrystes passion and oblaciō

synne

synne after theyr baptysme, when they tourne a-
gayne to God vnkaygnedly, they are likewise wa-
shed by this sacrifice, frome theyr synnes, in suche
sorte, that there remayneth not anye spot of sinne,
that shalbe imputed to theyr damnation. This is
that iustificatiō or righteousnes, which. S. Paule
speaketh of when he saith: no manne is iustified by
the workes of the lawe, but freelye by fayth in Je- Gala. ii.
sus Chryst. And agayne he sayth: we beleue in Je
su Chryst, that we be iustified freely by the fayth of
Chryst, and not by the workes of the lawe, because
that no man shall be iustified by the workes of the
lawe. And although this iustification bee free vn-
to vs, yet it commethe not so freelye vnto vs, that
there is no raunsome payde therefore at all. But Obiection
here may mans reason be astonnyed, reasoning af
ter this fashyon: If a raunsome be payde for oure
redemption, then is it not geuen vs freelye. For a
prysoner that payeth his raunsome, is not let goe
frely, for yf he go freely, then he goeth, wythout rau
some: for what is it els to goe freelye, then to be set
at libertye wythoute payment of raunsome. This
reason is satisfied by the great wisedom of God, in Answere.
this misterye of our redemption, who hath so tem
pered his iustice & mercy together, that he woulde
neither by his Justice condemne vs vnto the euer
lastinge captiuitie of the deuil, & his pryson of hell
remediles for euer without mercy, nor by his mer
cy delyuer vs clearely, without iustice, or payment
of a iust raunsome: but wyth his endlesse mercy he
ioyned his mooste vpryght and equall iustice. Hys
great mercye he shewed vnto vs, in deliuering vs
from our former captiuitie, without requiringe of

any raunsome to be paide, or amendes to be made vpon oure partes: which thing, by vs had ben impossible to be doen. And where as it lay not in vs, that to doo, he prouyded a raunsome for vs: that was, the most precious body & bloud of his owne most deare & best beloued sonne Jesu Christ, who beside this raunsome, fulfilled the lawe for vs perfectly. And so the iustice of God, and his mercy did embrace together, & fulfilled the mistery of our redemption. And of this iustice and mercy of God knit together, speaketh S. Paul, in the .iii. Chapt
Rom. iii. to the Romains: al haue offended & haue nede of ỹ glory of god, but are iustified freely by his grace, by redemption, whiche is in Jesu Christe, whom god hath set forth to vs, for a reconciler & peace maker thorough the fayth in his bloude, to shewe his righte
Rom. v. ousnesse. And in the .v. Chapt. Christ is the ende of the law, vnto righteousnes, to euery man that be-
Rom. viii. leueth. And in the .viii. Chapt. that which was impossyble by the lawe, in asmuche as it was weake by the flesshe, God sendynge his owne sonne, in the similitude of sinfull fleashe, by sinne damned synne in the flesh, ỹ the ryghteousnes of the lawe myght be fulfylled in vs, which walk not after the flesshe, but after the spirite. In these forsayde places, the Apostle toucheth specially three thinges, whyche must go together in our iustification. Vpon gods part, his great mercy & grace, vpon Christes part, iustice: ỹ is the satisfaction of Gods iustice, or the pryce of our redēption, by the offering of his body & shedding of his bloude, wyth fulfillyng of ỹ law perfectly & thoroughly: & vpon our part true & liuely fayth in the merites of Jesu Christ, which yet is

three thynges muste go together in our iustification.

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not ours, but by gods worcking in vs. So that in our iustification, is not onely gods mercy & grace, but also his iustice, whiche the Apostle calleth the iustice of God, & it consysteth in paying our raunsome, & fulfyllynge of the lawe, and so the grace of God, doth not shut out the iustice of god in our iustificatiō, but onely shutteth out the iustice of man, ỹ is to say, ỹ iustice of our workes, as to be merites of deseruynge our iustification. And therfore saincte Paule declareth here nothyng vpon the behalfe of man, concerning his iustification, but onely a true & liuely faith, which neuertheles is ỹ gift of God, & not mans onely worke without god. And yet ỹ faith doth not shut oute repentaunce, hope, loue, dread, & the feare of god, to be ioyned with faith in euery man ỹ is iustified: but it shutteth them oute frō the office of iustifying. So that althoughe they be all presēt together in him ỹ is iustifyed, yet they iustifye not altogether. Nor ỹ faith also doth not shut out the iustice of our good workes, necessarili to be done afterward of duetie towards god, (for we are most bounden to serue god, in doyng good dedes cōmaunded by hym in his holy scripture, all the dayes of our lyfe:) But it excluded thē so, that we may not do thē to this entent, to be made good by doing of thē. For all the good workes that we can do be vnperfect, & therefore not able to deserue our iustification: but oure iustyfication doth come freely, by ỹ mere mercy of god: & also greate and free mercy, ỹ wheras al the world was not able of their selues, to pay any part towardes their raūsome, it pleased our heauēly father, of his infinite mercy & out any our desert, or deseruyng, to prepare for vs

How it is to be vnderstande that fayth iustifieth without workes.

the

the moste precious iewells of Christes bodye and bloude, wherby our raunsome might be fully paid, the law fulfilled, and his iustice fully satisfied. So that Christ is nowe the ryghteousnes of all them that truely do beleue in hym. He for theym payde their raunsome by his death. He for them fulfylled the lawe in his lyfe. So that now, in hym, and by him, euery true Christian man may be called a fulfiller of the lawe, for asmuche as that, which their infirmitie lacketh, Christes iustice hath supplyed.

## The second part of the Sermon of Saluation.

WE haue heard of whom all men ought the seke their iustification & righteousnesse, and how also the righteousnesse commeth vnto men by Christes death and merites, ye heard also howe that three thinges are required to the obtainyng of oure righteousnesse: that is, Gods mercy, Christes Iustice, and a true and a liuely fayth, out of the which fayth spryngeth good workes. Also before was declared at large, that no man can be iustyfyed by hys owne good workes, that no manne fulfylleth the lawe, accordyng to the full request of the law.

Galat.iii. And sayncte Paule in hys Epistle to the Galathyans proueth the same, saying thus: If there hadde bene any lawe geuen, which coulde haue iustified: verelye, ryghteousnesse shoulde haue bene by the lawe. And agayne he sayth: yf ryghteousnesse be by the lawe, then Christe dyed in vayne. And agayne he sayth: you that are iustifyed by the lawe,

are

are fallen away from grace. And furthermore, he wryteth to the Ephesiãs, on this wise, by grace are ye saued through faith, & that not of youre selues, for it is the gyfte of God, and not of woorkes, least any man shoulde glory. And to be short, the summe of all Paules disputation, is this: that yf Justyce come of woorkes, thẽ it commeth not of grace: And if it come of grace, then it cõmeth not of woorkes. And to this ende tendeth al the Prophetes, as S. Peter saith in the tenth of the Actes: of Christ all the Prophetes (sayeth Saint Peter) doe witnesse that through his name, all they that beleue in hym shal receiue the remission of sinnes. And after this wyse, to be iustyfyed onely by this true and liuelye faith in Christ, speaketh all the olde and auncyent aucthoures, both Grekes and Latines. Of whom I wyll specially rehearse three: Hillarie, Basil, and Ambrose. S. Hillarie saith these woordes playnely in the ix. Canon vpon Mathewe: Faith only iustifieth. And saynt Basil, a Greke aucthour wryteth thus: This is a perfecte and a whole reioysyng in God, when a man auaunceth not hym selfe for hys owne righteousnesse, but knowledgeth hym selfe to lacke true iustice and ryghteousnesse, and to be iustifyed by the onely fayth in Christe. And Paule (saith he) doth glory in the contempte of hys owne ryghteousnesse, and that he looketh for the ryghteousnesse of God, by fayth.

Ephe. ii.

Actes. x.

Fayth onely iustifieth is the doctrine of old doctours.

Philip. iii.

These be the very woordes of saint Baſyll. And Saint Ambrose, a Latine aucthoure, sayeth these woordes: This is the ordinaunce of GOD, that he whych beleue in Christe should be saued without woorkes, by fayth onely, freely receiuyng remission

of hys synnes. Consyder diligently these wordes: without workes, by fayth onelye, freely we receiue remission of our synnes. What can be spokenne more playnelye, then to saye: that freelye wythout workes, by fayth onelye we obtayne remyssion of our synnes. These and other lyke sentences, that we be iustyfyed by fayth onelye, freelye and without workes, we do reade oftetymes in the mooste beste and auncient wryters. As besyde Hyllarie, Basyll, and Saint Ambrose before rehearsed: we reade the same in Origine, Saynte Chrysostome, Saint Cipriane, saint Augustyne, Prosper. Decomenius, Phocius, Bernardus, Anselme. and many other auctours: Greke and Latine. Neuertheless, this sentence: that we be iustyfyed by fayth onelye, is not soo meant of them, that the sayde iustyfyinge fayth is alone in man, without true repentaunce, hope, Charytie, dreade, and the feare of GOD, at anye tyme and season. Nor when they saye: that we be iustyfyed freelye, they meane not that we shoulde or myghte afterwarde be idle, and that nothynge shoulde be requyred on our partes afterwarde: Neyther they meane not so to be iustyfyed without oure good workes, that we shoulde doe noo good workes at all, lyke as shalbe more expressed at large hereafter. But thys sayinge, that we be iustyfyed by fayth only, freelye and without workes: is spoken for to take away clerely all merite of our workes, as beynge vnable to deserue our iustification at Goddes handes, and thereby moste playnely to expresse the weakenesse of man, and the goodnes of god: the great infirmitie of our selues, and the myghte and power

Fayth alone howe it is to bee vnderstand

of

of God: the imperfectnes of our own workes, and the most aboundaunte grace of our sauiour Christ And therefore wholly to ascribe the merite and deseruyng of our iustification, vnto Christ only, and his most precious bloud shedynge. This sayth the holy scripture teacheth: this is the stronge rocke & foundacion of Christian religion: this doctrine all olde and auncient auctours of Christes Church do approue: this doctryne auaunceth and setteth forth the true glory of Christ, and beateth downe the vaine glory of man: this, whosoeuer denieth, is not to bee coumpted for a Christian man: not for a setter forthe of Christes glory, but for an aduersarye to Christ & his gospel, and for a setter foorthe of mens vayne glory. And although this doctrine be neuer so true (as it is moste true in deede) that we be iustyfyed freelye wythout al meryte of oure owne good workes (as saint Paule doth expresse it) and freely, by thys lyuelye and perfect fayth in Christ only) as thauncient authors vse to speake it) yet this true doctryne muste bee also truely vnderstād, & most playnely declared, lest carnal men shoulde take vniustly occasion thereby, to lyue carnally after the appetite and wyll of the worlde, the flesbe, and the deuyll. And because no man shoulde erre by mistaking of this doctrine, I shal playnely and shortly so declare the ryght vnderstandyng of the same, that no man shall iustelye thinke, that he maye thereby take any occasion of carnal libertye to folowe the desyres of the flesbe, or that thereby anye kynde of synne shalbe committed, or anye vngoodly lyuyng the more vsed.

The profit of the doctryne of fayth onlye iustifieth.

what they be that impugne the doctryne of fayth onely iustifieth.

A declaracion of this doctryne: fayth wyth out workes iustifieth.

Fyrst, you shal vnderstande, that in our iustifi-

cation by Chryst, it is not all one thinge. the offyce of God vnto man, and the office of man vnto God Justification is not the office of man, but of God, for man cannot, making him self ryghteous by his owne workes, neyther in parte, nor in the whole, for that wer the greatest arrogancy and presumption of man, that Antichryste could set vp agaynst God: to affirme, that a man myghte by his owne workes, take away and purge his owne synnes, and so iustifie him selfe. But in iustification is the office of god onely, and is not a thing whyche we render vnto hym, but whyche we receyue of hym, not whyche we geue to him, but which we take of him, by his free mercy, and by the only merites of his most derely beloued sonne, our onely redemer, sauiour, and iustifier Jesus Chryst, so that the true vnderstandynge of this doctryne: we bee iustified freely by faythe without workes: or ỹ we be iusty-ed by faythe in Chryst onely: is not that this oure owne acte, to beleue in Chryst, or this our fayth in Chryste, whych is wythin vs, doeth Justifie vs, & deserue our iustification vnto vs (for that were to coumpt oure selues to be iustified by some acte or vertue that is within our selues:) but the true vnderstandynge & meaning therof, is, that although we heare Gods worde, and beleue it, although we haue fayth, hope, charity, repentaunce, dreade and feare of GOD within vs, and do neuer so manye good workes therunto: yet we must renounce the merite of al our sayde vertues, of fayth, hope, charitye, and all our other vertues and good deedes, whyche we eyther haue done, shall doe, or can doe, as thinges that be farre to weake, and insufficient

Justification is the office of God onely.

and

and vnperfect, to deserue remission of our synnes, and our iustification, and therefore we muste truste onely in Gods mercy, and that sacrifice which our hygh pryest and sauiour Chryst Jesus the sonne of God, ones offered for vs vpō the crosse, to obtaine thereby gods grace, and remission, aswel of our originall sinne in Baptysme, as of all actuall synne committed by vs after our baptisme, if we truly repent and tourne vnfaygnedly to him agayne. So that as sayntJohn Baptist, although he were neuer so vertuous and godly a man, yet in this matter of forgeuing of synne, he did put the people frō hym, and appoynted theym vnto Chryste, sayinge thus vnto theim: Behold, yonder is the Lambe of god, which taketh away the sinnes of the worlde euen so, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it selfe, and remitteth or appoynteth vs vnto Christ, for to haue onely by him remission of our synnes, or iustificatyon. So that our fayth in Christ (as it were) sayth vnto vs thus: it is not I, that take away your sinnes, but it is Chryst onely, and to him only, I send you for that purpose, forsakyng therin al your good vertues, wordes, thoughts, and workes, and onely puttynge your truste in Chryste. John.i.

# ¶ The thyrde parte of the Sermon of Saluacion.

T hath ben manifestly declared vn to you, that no manne can fulfil the lawe of God, and therefore by the lawe al men are condemned: wher vpon it folowed necessarylye, that some other thynge should be requyred for oure Saluacion, then the lawe: and that is a true and a lyuelye faythe in Chryste, bryngynge forth good workes, and a lyke accordyng to Gods commaundementes. And also you heard the auncyente auctthours myndes of this sayinge, faythe in Chryst onely iustifieth man, so playnelye declared that you se, that the verye true meaninge of thys proposition or sayinge: we be iustified by faythe in Chryste onely, (accordynge to the meaninge of the olde auncient auctours) is this: we put our faythe in Chryste, that we be iustifyed by him onelye, that we be iustified by Gods free mercy, & the merites of our sauiour Chryst onelye, and by no vertue or good worke of oure owne, that is in vs, or that we can be able to haue or to do, for to deserue the same Chryste him selfe onelye, being the cause meritorious therof.

Here you perceaue many wordes to be vsed, to auoyde contention in wordes wyth them that delyght to braule aboute wordes, and also to shewe the true meaning, to auoyde euyl takyng and misvnderstandinge: and yet peraduenture al wyl not serue with them that be contentious: but contenders wyll euer forge matter of contencyon, euen when they haue none occasyon thereto. Notwithstandinge,

ſtandynge, ſuch be the leſſe to be paſſed vppon, ſoo that the reſte maye profytte, whych wyll bee more deſirous to know ꝑ trueth, then (when it is plaine enough) to contende aboute it, and with contencious and captious cauillacions, to obſcure and darken it. Trueth it is, that oure owne woorkes do not iuſtifye vs, to ſpeake properly of our iuſtyfycation, (that is to ſaye) our woorkes do not merite or deſerue remiſſion of oure ſinnes, and make vs of vniuſte, iuſte before God: but God of his mere mercy, through the onely merites and deſeruinges of hys ſonne Jeſus Chryſte, doeth iuſtifie vs: Neuertheleſſe, becauſe fayth doth directly ſend vs to Chryſte for remiſſion of our ſinnes, and that by faythe geuen vs of GOD, we embrace the promyſe of gods mercye, and of the remiſſion of oure ſynnes (which thynge none other of our vertues or woorkes properly doeth) therefore Scripture vſeth to ſay, that fayth without woorkes, doth iuſtyfye. And foraſmuch, that it is all one ſentence in effecte, to ſaye: fayth without woorkes, and onely fayth doeth iuſtifie vs, therefore the olde auncient fathers of the church, from tyme to tyme, haue vttered our iuſtification with this ſpeache: Onelye fayth iuſtifyeth vs: meanynge none other thing, then ſaint Paule meant, when he ſayde: faythe withoute woorkes iuſtifieth vs. And becauſe all thys is broughte to paſſe, through the onely merites and deſeruynges of our ſauiour Chryſt, and not throughe our merites, or through the merite of anye vertue that wee haue within vs, or of anye woorke that commeth from vs: Therfore, in that reſpect of merite and deſeruing, we forſake (as it were) altogether agayne,

fayth

fayth, workes, and all other vertues. For our own imperfection is so great, through the corruptiō of originall sinne, that al is imperfect, that is within vs: faith, charitie, hope, dreade, thoughtes, wordes and workes, and therefore not apte to merite and deserue any parte of our iustification for vs. And this forme of speakinge vse we, in the humblyng of our selues to God, and to giue all the glorye to our sauiour Christ, which is best worthy to haue it.

Here you haue heard the office of God in our iustification, and howe we receaue it of hym freely, by his mercy, without our desertes, through true and lyuely fayth. Nowe you shall heare the office and duetie of a Christian man vnto GOD, what we ought on our part to render vnto God againe, for his greate mercy and goodnesse. Our office is not to passe the tyme of this presente lyfe vnfruitfullye and idelly, after that we are baptised or iustyfyed, not caryng howe fewe good workes we do, to the glory of God, and profite of our neighbours: much lesse is it our office, after ỹ we be ones made Christes members, to lyue contrarye to the same makyng our selues members of the Deuyll, walkyng after hys inticementes, and after the suggestyons of the worlde and the flesshe, whereby we knowe that we do serue the worlde and the Deuyll, and not GOD. For that fayth whych bryngeth forth (without repentaunce) eyther euyll workes, or no good workes, is not a ryght, pure, and liuely faith, but a deade, deuelyshe, counterfaict, & fayned faith as saint Paule, and sainct James call it. For euen the deuylles knowe and beleue, that Christ was borne of a virgin, that he fasted fourty dayes, and

they that preache fayth only iustifieth, do not teache carnal libertye or that wee shoulde doe no good workes.

the Deuils haue fayth, but not the true fayth.

fourtie

fourtie nightes, without meate and drynk, that he wrought al kynde of miracles, declaring him selfe very God. They beleue also ỹ Christ for our sakes suffered most paynefull death to redeeme vs from euerlastyng death, and that he rose agayne frome death the thyrd daye, they beleue that he ascended into heauen, and that he sitteth on the right hande of the father, and at the last ende of this worlde, shal come agayne and iudge bothe the quycke and the dead. These articles of our faith the deuyls beleue and soo they beleue all thinges that be wrytten in the newe and olde Testament to bee true: and yet for all thys fayth, they be but deuyls, remaynynge styll in theyr damnable estate, lackynge the verye true Christian fayth. For the ryght and true Christian faith is: not onely to beleue that holye scrypture, & al the forsaide articles of our faith are true, but also to haue a sure trust & confidence in Gods mercifull promises, to be saued from euerlastynge dampnaciō by Christ: wherof doth folow a louing hearte, to obey his cōmaundements. And this true Christen fayth neyther anye deuyll hath, nor yet any man, whych in the outward profession of hys mouth, and in his outward receiuing of the sacramentes, in comming to the church, and in al other outwarde appearaunces, semeth to be a Christian man, and yet in hys lyuing and dedes, sheweth the contrarye. For howe can a manne haue thys true fayth, thys sure trust and confydence in God, that by the merites of Christe hys synnes be forgeuen, and be reconsyled to the fauour of God, and to be partaker of the kingdom of heauen by Christ, whē he lyueth vngodlye, and denyeth Christe in hys

what is the true and iustyfiynge fayth.

they that continue in euyll lyuyng haue not true fayth.

dedes. Surely, no suche vngodlye man can haue this fayth and truste in GOD. For as they knowe Christ to be the onely sauiour of the worlde: so they knowe also that wicked menne shall not enioye the kyngdome of God. They knowe that God hateth vnrighteousnes, that he wyll destroy al those that speake vntruelye, that those that haue done good workes (whiche can not be done wythout a liuely fayth in Christ) shall come forth into the resurrection of lyfe, and those that haue done euyll, shall come vnto resurrection of iudgemente: verye well they knowe also, that to them that be contencyous and to them that wyll not be obediente vnto the trueth, but wyll obey vnrighteousnes, shall come indignation, wrath, and affliction. &c. Therfore to conclude, consyderynge the infynyte benefytes of God, shewed and geuen vnto vs, mercifully without our desertes, who hath not onely created vs of nothing, and from a piece of vyle clay, of his infynite goodnes, hath exalted vs (as touchinge oure soule) vnto his owne similitude and lykenesse: but also, whereas we were condemned to hell & death euerlastyng, hath geuen his owne naturall sonne, beynge God eternall, immortall, and equall vnto hym selfe in power and glorye, to be incarnated, & to take our mortall nature vpon him, with the infirmities of the same: and in the same nature, to suffer most shamefull and paynefull death for oure offences, to thintent to iustyfye vs, and to restore vs to lyfe euerlastynge: so makyng vs also his dere childzen, brethren vnto his onely sonne oure sauyoure Christ, and inheritours for euer with hym, of his eternall kyngdome of heauen.

Psalm. v.

These

These great and merciful benefites of God (yf they be well considered) do neyther minister vnto vs occasion to be ydle, and to lyue wythout doing any good workes, neyther yet styreth vs, by any meanes, to do euyl thynges: but contrary wyse, yf we be not desperate persons, and our heartes harder then stones, they moue vs to render our selues vnto God wholly wyth al our wil, heartes, might and power, to serue him in al good dedes, obeying his commaundementes, during our lyues, to seke in all thinges his glorye and honour, not our sensual pleasures & vayneglory, euermore dreadinge wyllyngly to offende such a merciful God, and louing redemer, in worde, thought or dede. And the said benefites of God, depely considered, moue vs for his sake also to be euer readye to geue oure selues to oure neyghbours, and as much as lyeth in vs, to studye wyth al our endeuour, to do good to euery man. These be the fruites of the true faithe, to do good (as much as lyeth in vs) to euery man

And aboue al thynges, and in all thynges, to auaunce the glory of God, of whom onely we haue our sanctification, iustificati-on, saluacion, and redempcion.

To whom bee euer glory, prayse, and honour, worlde wythout end. Amen.

# A shorte declaracion of the true lyuelye and Christian fayth.

Fayth.

THe firste comming vnto god (good Christian people) is through fayth whereby (as it is declared in the laste Sermon) we be iustified before god. And lest any man should be deceyued, for lacke of ryght vnderstandynge thereof, it is diligently to be noted, that faythe is taken in the Scrypture, twoo maner of wates. There is one fayth, whych in Scripture is called a deade fayth: whyche bryngeth foorthe no good woorkes, but is ydle, barrayne, and vnfruitefull. And thys fayth, by the holye Apostle S. James, is compared to the fayth of deuyls, whyche beleue GOD to be true and iust, and tremble for feare, yet they doe nothynge well but all euyll. And suche a maner of fayth, haue the wycked and noughty Christian people, which confesse God (as S. Paule sayth) in theyr mouth, but deny him in theyr dedes, beynge abhominable and wythout the right fayth, and to al good woorkes repyrouable. And this fayth is a perswasion & beliefe in mannes hearte: whereby he knoweth that there is a god, and agreeth vnto al trueth of gods most holy woorde, conteyned in holy scripture. So that it consisteth onelye in beleuynge in the woorde of god, that it is true. And this is not properly called fayth: But as he that readeth Ceasars Commentaryes, beleuynge the same to bee true, hathe thereby a knowledge of Ceasars lyfe, and notable actes, because he beleueth the hystorie of Ceasar: yet it is not properlye sayde that he beleueth

A deade fayth.

James.ii.

titus.i.

leueth in Ceasar, of whome he loketh for no helpe nor benefite: Euen so, he that beleueth that all that is spoken of God in the Byble, is true, and yet liueth so vngodly, that he can not loke to enioye the promyses and benefytes of god: although it maye be sayde that such a man hath a faythe and beliefe to the wordes of God, yet it is not properly sayde that he beleueth in God, or hath such a faythe and trust in God, wherby he may surely loke for grace mercy, and euerlasting lyfe at Gods hande, but rather for indignation and punishement, according to the merites of his wycked lyfe. For as it is written in a booke, intituled to bee of Didimus Alexandrynus: forasmuch as fayth wythout workes is deade, it is not now faith: as a deade man is not a man. This dead fayth therfore is not the sure and substantial fayth, whiche saueth sinners. Another fayth ther is in scripture, which is not (as the fore said fayth) idle, vnfruitful, and dead, but worketh by charity (as S. Paul declareth) Gala. v. Which as the other vayne fayth, is called a dead fayth, so may this be called a quicke or liuelye faythe. And this is not onely the common beliefe of the Artycles of our fayth, but it is also a sure trust and confidence of the mercye of God, thrughe our Lorde Jesus Christe, and a stedfast hope of al good thinges to be receyued at gods hand: & that although we, through infirmity or temptacion of our ghostlye enemye, doe fall frome him by synne, yet if we retourne agayne vnto him by true repentaunce that he wyll forgeue and forget oure offences, for his sonnes sake oure Sauiour Jesus Christe, and wyll make vs inheritours wyth hym, of his euer-

A liuely fayth.

Gala. v.

lastinge kyngedome, and that in the meane tyme vntyll that kyngdome come, he will be our protector and defendor in al perils and daungers, what soeuer do chaunce: and that, though sometyme he doth send vs sharpe aduersitye, yet that euermore he wil be a louynge father vnto vs, correcting vs for our synne, but not withdrawyng his mercy finally from vs, yf we trust in him, and commit our selues wholly vnto hym, hange onely vpon hym, and call vpon him, readye to obeye and serue hym. This is the true, lyuely, and vnfaygned Christian fayth, and is not in the mouth and outwarde profession onely: but it lyueth, and styrreth inwardely in the hearte. And this fayth is not wythout hope and trust in God, nor wythout the loue of GOD and of our neyghbours, nor wythout the feare of God, nor wythout the desire to heare Gods word, and to folowe the same in eschewynge euyll, and doyng gladly al good workes.

This fayth (as saynt Paul describeth it) is the sure ground & foundacion of the benefites: which we ought to loke for and trust to receiue of God, a certificat and sure lokyng for them, although they yet sensiblye appeare not vnto vs. And after he sayth: he that commeth to God, must beleue, both that he is, & that he is a merciful rewarder of well doers. And nothing commendeth good men vnto god so muche, as this assured faith & trust in him. Hebre.xi.

Of this fayth, thre things are specially to be noted

thre things are to be noted of fayth

Fyrst, that this fayth doth not lye deade in the hearte, but is lyuelye and fruitefull in bryngynge foorth good woorkes.

Second, that wythout it, can no good workes be

done

done, that shalbe acceptable and pleasaũt to God. Thyrd, what maner of good worckes they be, that thys fayth doeth bryng forth.

For the fyrst, as the lyght cannot be hyd, but will shewe forth it selfe at one place or other: So a true fayth can not be kept secrete, but when occasion is offered, it wyll breake oute, and shewe it selfe by good worckes. And as the lyuynge body of a man euer perciseth such thynges as belongeth to a natural and lyuyng body, for nourysshement and preseruacion of the same, as it hath nede, opportunyte and occasyon: Euen so the soule that hath a lyuelye fayth in it, wyll bee doynge alwaye some good worcke, whyche shall declare that it is lyuynge and wyll not bee vnoccupyed. Therefore, when men heare in the scriptures, so hyghe commendacyons of fayth, that it maketh vs to please God, to lyue with God, and to be the chyldren of God: yf then they phantasy, that they be set at libertie from doyng all good worckes, and maye lyue as they luste, they trifle with god and deceiue them selues. And it is a manyfeste token that they be farre from hauyng the true and lyuely fayth, and also farre from knowledge what true faith meaneth. For the very sure and lyuely Christian fayth is, not onely to beleue all thynges of God whyche are conteyned in holy scripture: but also, is an earnest trust, and confidence in GOD, that he doeth regarde vs, and that he is carefull ouer vs, as the father is ouer the chylde whom he doth loue: and that he wyll be mercifull vnto vs, for his only sonnes sake: and that we haue our sauiour Christe oure perpetuall aduocate & preist, in whose onely merites, oblatiõ & suffring

Fayth is ful of good worckes.

sufferynge, we do trust that our offences be continually washed and purged, whensoeuer we (repentynge truely) do returne to hym, with oure whole hearte, stedfastly determining with our selues, thorough his grace, to obey and serue him, in kepinge his commaundementes, and neuer to tourn backe agayne to synne. Suche is the true fayth that the Scripture doeth so much commende, the whyche when it seeth and considereth what god hath don for vs, is also moued through continuall assistence of the spirite of God, to serue & please him, to kepe his fauoure, to feare his displeasure, to contynue his obedient chyldren, shewinge thankefulnesse againe by obseruyng or kepyng his cōmaundementes, & that frely, for true loue chiefelye, and not for dread of punishmente, or loue of temporall reward considering howe clerely, without our deseruings we haue receiued his mercy and pardon freely.

Abacuc. ii. This true faith wyll shewe forth it selfe, & can not longe be idle. For as it is written: The iust mā do the liue by his fayth. He neyther slepeth, nor is idle when he shoulde wake and be well occupyed.

Iere. xvii. And God by hys Prophete Ieremie saith, that he is a happy and blessed man, whych hath fayth and confydence in God. For he is lyke a tree, set by the wāterside, that spreadeth his rotes abrod toward the moysture, and feareth not heate when it commeth: his leafe wyll be greene, and wyll not cease to bryngе forth hys fruit. Euen so, faythfull men (puttynge away all feare of aduersitie) wil shew forth the fruit of theyr good workes, as occasion is offered to doe them.

The

# ¶ The seconde parte of the Sermon of Fayth.

WE haue heard in ỹ first part of this sermō, that ther be two kindes of faith a dead & an vnfruitful faith, and a faith liuely ỹ worketh by charitie. The first to be vnprofitable, the second necessari for the obtaining of our saluatyō: the whych fayth hath charitie alwayes ioyned vnto it, and is fruitfull, bringyng forth all good workes. Now as concernyng the same matter, you shall heare what foloweth. The wise man sayeth: he that beleueth in God, wil hearken vnto his cōmaundementes. For if we do not shewe our selues faithfull in ouce conuersation, the fayth whyche we pretende to haue, is but a fayned fayth: because the true Chrystian faith, is manifestly shewed by good liuing, and not by wordes onely, as sainct Augustine saith: good liuing cannot be separated from true faith, whiche worketh by loue. And Sainte Chrisostome sayth: faith of it selfe is full of good workes, as sone as a man doth beleue, he shalbe garnyshed wyth them. Howe plentifull this faith is of good workes, and howe it maketh the worke of one man more acceptable to god then of another: S. Paule teacheth at large in the .xi. chap. to the Hebr. saying that faith made the oblacion of Abel better, then the oblacion of Cayne. Thys made Noe to builde the arke. This made Abraham to forsake his countrey, and al his frendes, and to go into a far countrey, there to dwel among straūgers. So did also Isaac and Jacob: depēding or hanging only of the helpe and trust, that thei had in God. And whēthey came to

Ecci. xxxii.

Libro de fide et operibus. Cap. ii.

Sermo de lege & fide.

Hebre. xi. Gene. iiii. Gene. vi. Ec. xliii. Gene. xi.

the countrey, which god promised thē, they would
buylde no cities, townes, nor houses, but liued lyke
straungers in Tentes: that might euery day be re
moued. Their trust was so much in god, that they
Gene.xii. set but litle by any worldly thing, for that god had
Eccl.xliii. prepared for thē, better dwelling places in heauen
of his owne foundaciō & building: This faith made
Abraham ready at gods commaundemente: to of-
fre his owne sonne & heire Isaac: whom he loued
so wel, and by whom he was promised to haue in-
numerable issue: emong the which, one shoulde be
borne, in whom all nacions shoulde be blessed: tru-
sting so much in god, that though he were slayne,
yet that god was able by his omnipotente power,
to rayse him frō death, and performe hys promyse.
Exod.ii. He mistrusted not the promise of god, although vn
to his reason, euery thing semed cōtrarye. He bele-
ued verely, ỳ god would not forsake him in dearth
& famine, that was in the coūtry. And in all other
daungers that he was brought vnto, he trusted e-
uer ỳ god would be his god, & his protectour, & de-
fendour, whatsoeuer he sawe to the cōtrary. This
faith wrought so in the harte of Moises, that he re-
fused to be taken for king Pharao his daughters
sonne, & to haue great inheritaūce in Egipt: think-
king it better with the people of god, to haue affli-
tion & sorow, then with naughtie men, in synne to
liue pleasauntlye for a tyme. By faithe, he cared not
for ỳ threatning of king Pharao for hys trust was
so in God that he passed not of the felicitie of thys
world, but loked for the reward to come, in heauē,
settinge hys heart vpon the inuisible god, as yf he
had sene him euer present before his eies. By faith

the

the childrē of Israel passed throughe the red sea. Bi faythe, the walles of Hierico, fel downe wythoute stroke, and many other wonderful miracles haue bene wroughte. In all good men, that heretofore haue beene, faythe hath brought forth their good workes, and obtained the promyses of God. Exod. xiiii. Iosue. vi.

Faith hath stopped the Liōs mouthes: faith hath quenched the force of fyre: faythe hath escaped the swordes edges: Faith hathe gyuen weake menne strength: byctory in battaile, ouerthrowen the armyes of infidels, rayled the dead to life: faith hath made good men to take aduersitye in good parte: some haue ben mocked and whypped, bound and caste in prylon: some haue lost all their goodes and liued in greate pouertie: Some haue wandered in mountaines, hilles, and wildernes: some haue ben racked, some slayne, some stoned, some sawē, some rent in pieces, some headed, some brente without mercie, and would not be deliuered, because they loked to ryse agayne, to a better state. Daniel. vi. Daniel. iii.

All these fathers, martyrs, and other holy men (whom. S. Paule spake of) had their fayth surelie fixed in God, when al the world was against thē. They did not onely knowe god to be the lorde, maker and gouernour of all mē in the world: but also they had a special cōfidence and trust, that he was & would be their god, their cōforter, ayder, helper, mayntayner, and defendour. This is the Christiā fayth, which these holy men had, & we also oughte to haue. And although they were not named Christiā men, yet was it a Chrystiā fayth that they had for they loked for all heye fytes of God the father throughe the merites of his sōne Jesu Christ, as we

now do. This difference is betwene them and vs for they loked when Christ shuld come, and we be in the time when he is come. Therefore saith. S. Augustine: the tyme is altered & chaūged but not the fayth. For we haue both one fayth in one Christe. The same holy ghost allo that we haue, had they, saith. S. Paule. For as the holy ghost doeth teach vs to trust in god, and to call vpon hym as our father: so did he teach them to say, (as it is wrytte:) Thou lord, art our father & redemer, & thy name is without begynning, and euerlasting. God gaue them then grace to bee his children, as he doth vs nowe. But nowe by the comminge of our sauiour Christe, we haue receyued more aboundantly the spirite of god in our heartes, wherby we may conceaue a greater fayth and a surer trust, then many of them had. But in effect they & we be al one: we haue the same faith that they had in God, and thei the same, that we haue. And S. Paule so much extolleth their fayth, because we shold no lesse, but rather more, geue our selues wholy vnto christ, both in profession and liuing: now when Christ is come then the old fathers did before his cōming. And bi al the declaracyō of S. Paule, it is euident, that ỹ true, lyuely, & Christian fayth, is no deade, vaine, or vnfruitfull thinge, but a thing of perfect vertue, of wonderful operacion or worcking & strength, bringinge furthe all good motions and good workes.

In John tra. xlv.

1. Cor. xiii.

Esay. xliii.

All holy scripture agreably beareth witnes, that a true liuely faith in Christ, doth bryng furth good workes, & therfore euery man must examyne & try himselfe diligently, to know, whether he haue the same true lyuely fayth in his heart vnfaynedly, or not,

not, whyche he shal knowe by the fruytes thereof. Many that professed ẏ fayth of Chryst: wer in this erroꝛ: that they thought they knew god & beleued in him, when in their life they declared the contrary: which erroꝛ, sayncte John in his first Epistle cõ- 1. John. ii.
futing, writeth in this wise: herby we are certified that we know God, if we obserue his cõmaundementes. He that sayth he knoweth god, and obserueth not his commaundements, is a lyar, and the truth is not in him. And againe he sayth: whosoe- 1. John. iii.
uer sinneth, doth not see god noꝛ know him. let no man deceyue you, welbeloued childꝛen. And moꝛe 1. John. iii.
ouer he sayth: hereby we knowe that we be of the trueth, and so we shal perswade our hearts beforꝛe 1. John. iii.
him: Foꝛ if our own heartes repꝛoue vs, God is aboue oure heartes, & knoweth al thinges. Welbeloued, yf our hearts repꝛoue vs not, then haue we cõfidence in god: & shall haue of hym whatsoeuer we aske because we kepe his commaundementes & do those things that please him. And yet further 1. John. v.
he sayth: Euery man ẏ beleueth ẏ Jesus is Chryst is boꝛne of god, and we knowe that whatsoeuer is boꝛne of god, doth not sinne but the generacion 1. John. v.
of god, purgeth him, and the deuil doth not touch him. And finally he concludeth, and shewyng the cause whye he wꝛote thys Epystle, sayth: foꝛ this cause haue I thus wꝛyttẽ vnto you, that you may know ẏ ye haue euerlastinge lyfe, which do beleue in the sonne of god. And in his thirde Epistle, he cõ- iii. John. i.
firmeth the whole matter of fayth and woꝛkes, in fewe woꝛdes, saying: he that doth wel, is of god: & he that doth euyl, knoweth not god. And as saint John sayth, that as the liuely knowlege, and faith

of god, bryngth furth good wozkes: so sayth he like wise of hope and charitye, that they cannot stande with euill lyuinge. Of hope he wryteth thus: wee
1. John. iii. know that when god shal appeare, we shalbe lyke vnto hym, for we shall see hym, euen as he is. And whosoeuer hathe this hope in hym, dothe puryfye
1. John. ii. himselfe, lyke as God is pure. And of charitye he sayeth these wozds: he that doth kepe gods wozd, oz commaundemente, in him is truely the perfecte
1. John. v. loue of god. And again he sayth, this is the loue of god, that we should kepe his commaundements. And. s. John wzote not this, as a subtile saying deuysed of his own phantasy: but as a most certaine and necessary trueth, taughte, vnto him by Chzist himselfe: the eternal & infallible veritie, who in many places doeth moste clerely affirme, that fayth, hope & charitye, cannot consist oz stande wythout
John. iii. good and godly wozkes. Of fayth, he sayth: He ỹ
1. John. v. beleueth in the sonne, hath euerlastyng lyfe, but he that beleueth not in the sonne: shal not se that life,
John. vi. but the wzath of god remayneth vpon him. And ỹ same he confirmeth with a double oth, saying: foz soth & fozsothe I say vnto you, he ỹ beleueth in me, hath euerlastinge lyfe. Now fozasmuch as he that beleueth in Chzyst, hath euerlastynge life, it muste nedes consequentlye folow that he that hath thys fayth, must haue also good wozkes, & be studious to obserue gods commaundementes obedyently. Foz to thẽ ỹ haue euill wozkes, & leade their life in disobedyence, & trãsgressiõ oz breaking of gods cõ maũdements, without repẽtaũce: perteyneth not euerlastinge lyfe, but euerlasting death, as Chzist
Math. xxv. himselfe sayth: They that do wel, shal go into life eternall,

nal but they that do euill, shall goo into the euerlasting fyre. And again he saith: I am the fyrst letter & the last, the beginning & the ending, to hym that is a thirst, I wil geue of the well of ỹ water of lyfe frely: he that hath the victory, shal haue al thynges & I wyl be his God, & he shalbe my sonne, but they that be fearefull, mistrusting god, & lackyng faith, they that be cursed people and murderers: and fornicatours, and sorcerers, and Idolaters, and all liers, shall haue their porcion in the lake, that burneth with fyre and brimstone. which is the seconde death. And as Christ vndoubtedly affirmeth, that true faith bringeth furth good workes: so doth he say likewyse of charitie. Whosoeuer hath my commaundementes and kepeth them, that is he that loueth me: And after he saith: he that loueth me wil kepe my worde, and he that loueth me not kepeth not my wordes. And as the loue of God is tried by good workes, so is the feare of God also, as the wise manne saith: the dread of god putteth away synne. And also he saith: he that feareth god wyll do good workes.

Apoca. xxi.

Charity bryngeth furth good workes. Iohn. xiiii.

Iohn. xiiii

Eccle. i. Eccle. xv.

## ¶ The thyrd part of the Sermon of Fayth.

YOu haue hard in ỹ second part of this sermon, that no man should think ỹ he hath ỹ liuely faith whych scripture cõmaundeth, whẽ he liueth not obediẽtly to gods lawes. For al good woorkes spryng oute of that fayth. And also it hath bene declared vnto you by examples, that faith maketh men stedfast, quyet,

quiet, & pacient in al affliction. Now as cõcerning the same matter, you shall heare what foloweth. A man may soone deceiue himselfe, and thinke in hys owne phantasie, that he by faith knoweth god, loueth him, feareth him, & belongeth to hym, when in very dede, he doth nothyng lesse. For the trial of al these thinges is a very godlye & christen life. He that feleth hys hearte set to seke gods honour, and studieth to know the wyll and commaundements of God, and to frame himselfe therunto, & leadeth not hys lyfe after the desyre of hys owne flesshe to serue ỳ deuil by sinne, but setteth his mind to serue god for gods owne sake, & for his sake also to loue al his neyghbours, whether they be frendes or aduersaries, doyng good to euery man (as opportunitie serueth) & wyllingly hurtinge no man: suche a man may well reioyce in God, perceyuyng by the trade of hys lyfe, that he vnfainedly hath the right knowledge of god, a lyuely fayth, a stedfast hope, a true and vnfayned loue & feare of god. But he that casteth away the yoke of gods commaundemẽtes from his necke, & geueth himselfe to liue wythoute true repentaũce, after his owne sensual mind, and pleasure, not regardyng to know gods worde, and much lesse to liue accordyng therevnto: such a man clerely deceiueth himself, & seeth not his own heart if he thinketh that he eyther knoweth God, loueth him, feareth him, or trusteth in him. Some peraduẽture phãtasy in themselfes, that thei belonge to god, although thei liue in sin, & so they come to the church and shewe themselues as gods dere childrẽ But. 1. Iohn saith plainly: if we sai ỳ we haue anye company with god, and walke in darkenes, we do

1. Iohn. i.

lye

lye. Other do vaynely thinke that they know and loue God, although they passe not of the cõmaundements. But S. John saith clerely: he that saith I know God, & kepeth not his cõmaundementes, he is a lyer. Some falsely persuade them selues, that they loue God, whē they hate their neibours. But S. John saith manifestly: yf any man saye, I loue God, and yet hateth his brother, he is a lyer. He that saith that he is in the lyghte, & hateth hys brother, he is styll in darkenes. He that loueth hys brother, dwelleth in the lyghte, but he that hateth his brother, is in darknes, & walketh in darkenes & knoweth not whither he goeth: for darkenesse hath blinded his eies. And moreouer he saith: here by we manifestly know the children of God from the children of the deuyl: he ỹ doth not righteously is not the child of god, nor he ỹ hateth his brother. i. John. iii. i. John. iiii i. John. ii. i. John. ii.

Deceiue not your selues therfore, thinkyng that you haue faith in God, or that you loue God, or do trust in him, or do feare him, when you lyue in sin: for then youre vngodly and sinfull lyfe, declareth ỹ cõtrary, whatsoeuer you sai or think. It perteineth to a christen man to haue this true christen faith, & to trye himself whether he hath it or no, & to know what belongeth to it, & how it doth worke in hym. Je is not the world that we can trust to, the world & al that is therein is but vanitie. It is God that must be our defence & protection agaynst all temptacion of wickednes & sinne, errours, superstycyon, Idolatry, and al euyll. If all the worlde were one our side, & God agaynst vs, what could the world auayle vs? Therfore let vs set our whole faith and trust in god, & neither the world, ỹ deuil, nor al the

power of thē shal preuayle against vs. Let vs therefore (good christian people) trye and examyne our fayth, what it is: let vs not flatter oure selues, but loke vpon oure workes, and so iudge of our fayth
Mat. xxiiii what it is, Christe hym selfe speaketh of thys matter & saith: the tree is knowen by the fruite. Therfore let vs do good workes, and therby declare our fayth, to be the liuely christiā faith. Let vs by suche vertues as ought to spring out of faith, shewe our electiō to be sure & stable as S. Peter teacheth, Endeuour your selues to make your callyng & chosynge
1. Pete. iii. certaine by good workes. And also he sayth, mynister or declare in your faith, vertue in vertu, knowledge in knowledge, tēperaunce in tēperaunce, pacience againe in pacience, godlynes in godlynesse, brotherly charitie in brotherly charytie, loue. So shal we shewe in dede that we haue the verye liuely christian faith, and maye soo both certifye oure conscience the better, that we be in the right fayth and also by these meanes confirme other men. If these fruites do not folow, we do but mocke wyth God, deceiue our selues & also other men. Wel may we beare ꝑ name of christen men, but we do lacke the true faith that doth belong therunto. For true faith doth euer bringe forth good woorkes, as S.
Iames. ii. Iames faith: Shewe me thy faith by thy dedes. Thy dedes and workes must be an open testimoniall of thy faith: otherwise thy faith being without good workes, is but ꝑ deuils faith, & faith of the wicked & phatasy of faith, & not a true christen fayth. And like as the deuils & euil people be nothing the better for their counterfait faith, but it is vnto thē the more cause of dānacion: so they that be christened &

haue

haue receyued knowledge of god & of Chriſtes merites. and yet of a ſet purpoſe do lyue idellye, wyth oute good worckes, thinking the name of a naked fayth to be eyther ſufficient for them, or els ſetting theyr mynds vpon vayne pleaſures of this world do lyue in ſynne wythoute repentaunce, not vtterynge the fruytes that do belong to ſuch an hyghe profeſſion: vppon ſuch preſumpteous perſons, and wylfull ſynners, muſte nedes remayne the greate vengeaunce of God, and eternall punyſhement in hel prepared for the deuil and wycked lyuers.

Therfore, as you profeſſe the name of Chriſt (good chriſtian people) let no ſuch phantaſye and imagination of fayth, at any time begyle you, but be ſure of your fayth, trie it by your lyuyng, loke vpon the fruites that commethe of it, marke the increaſe of loue and charitye by it towardes godde and your neyghbour, and ſo ſhal you perceaue it to be a true lyuely fayth. If you fele and perceyue ſuch a fayth in you, reioyce in it, and be deligent to mayntaine it and kepe it ſtil in you: let it be dayly increaſinge and more and more, by wel worckynge, and ſo ſhal you be ſure that you ſhal pleaſe god by thys fayth: and at the lengthe (as other faythfull menne haue done before) ſoo ſhall you (when his wyll is) come to him, and receyue thende and fynall reward of youre faythe (S. Peter nameth it) the ſaluacion of your ſouls: the whych god graunt vs, that hath promiſed the ſame vnto his faythfull. To whome be al honoure and glorye, worlde wythoute ende. Amen. 1. Peter. 1.

# ¶ A Sermon of good Woorkes annexed vnto fayth.

IN the last sermō was declared vnto you, what the liuely & true fayth of a Chrystian man is: that it causeth not a man to be idle, but to bee occupyed in bryngiug foorth good woorkes as occasion serueth.

No good woorke can bee done wythoute faithe.

Now by gods grace shalbe declared the second thinge that before was noted of fayth, that wythout it can no good woorke be done acceptable & plesaunte vnto god. For as a braunche can not beare fruite of it selfe (sayth our sauiour Christ) except it abide in the vine, so can not you excepte you abide in me: I am the vine, and you be the braunches: he that abideth in me, & I in him, he bryngeth foorth much fruit: for wout me, you can do nothing. And S. Paul proueth, ý Enoch had fayth, because he pleased god. For wythout fayth (sayth he) it is not possyble to please god. And agayn to the Rom. he sayth: whatsoeuer woorke is done without faith, it is synne. Fayth geueth lyfe to the soul: & they be as much dead to god that lacke fayth, as they be to ý woorlde whose bodyes lacke soules. Without fayth al ý is don of vs, is but dead before God, although the woorke seme neuer so gay and glorious before man. Euen as the picture grauē or paynted is but a dead representacion of the thing it selfe, & is without lyfe, or any maner of mouyng: so be the woorks of al vnfaythful persons before God. They do appeare to be lyuely woorkes, and in dede they be but dead, not auayling to the euerlasting life: They be but shadowes & shewes of lyuely & good things, &

John. xv.

Hebr. xi.

Rom. xiiii.

not

not good & lyuely thinges in deede. For true fayth doth geue lyfe to the woorkes, and out of such fayth come good woorkes, that be very good woorkes in dede, & without no woorke is good before God, as fayth S. Augustine: We must set no good woorks before fayth, nor think that before fayth a mã may do any good woork, for such woorkes although they seme vnto mẽ to be praise woorthy, yet in dede they be but vaine, & not alowed before god. They be as the course of a horse that runneth out of the way, which taketh great labour but to no purpose. Let no man therefore (saith he) recken vppon his good woorkes before his faythe. Wheras fayth was not, good woorkes were not. The intente (sayth he) maketh the good woorkes, but fayth must gyde and order thentent of man. And Christ sayth, if thine eie be nought, thi whole body is ful of darkenes. The eye doth signifye the intente (sayth. S. Augustine wherwith a man doth a thinge. So that he which doth not his good woorkes with a godly entent & a true faith, that woorketh by loue, the whole body beside (that is to say) all the whole number of hys woorkes is darke, and ther is no light in them. For good dedes be not measured by the facts them selues, & so dyscerned from vyces, but by the endes & ententes, for the whych they be done. If a Heathẽ man cloth the naked, fede the hungry, and do such other lyke woorkes, yet because he doeth them not in faythe, for the honour and loue of God, they be but deade, vayne and fruitles woorkes to him.

In prefati Psal. xxxi.

Math. vi.

In prefati Psal. xxxi.

Faith is it, that doth commend the woord to god: for as S. Augustine sayth) whether thou wilt or no, that woorke that cõmeth not of fayth is nought

where the fayth of Chryste is not the foundacion, there is no good worke, what building so euer we make. There is one worke in the whych be al good workes, that is fayth, which worketh by charitye yf thou haue it, thou haste the grounde of all good workes. For the vertues of strength, wisdome, temperaunce, and iustice be al referred vnto this same fayth. Wythout this fayth we haue not them, but only the names & shadowes of them (as S. Augustine sayth.) Al the lyfe of them that lacke the true fayth is synne, & nothing is good wythout him, ỹ is the aucthour of goodnes: where he is not, there is but fayned vertue, although it be in ỹ best workes. And S. Augustine declaring this verse of the Psalme, the Turtle hath founde a nest, where she may kepe her young brydes: sayth, that Iewes, heretikes & pagans, do good workes, they cloth ỹ naked, fede the poore, & do other workes of mercy, but because they be not done in the true faythe, therefore the brydes be lost. But yf thei remaine in faith then fayth is the nest & safegarde of theyr brydes, ỹ is to saye, safegarde of theyr good workes, that the rewarde of them be not vtterly lost. And this matter (whych S. Augustine at large in many bokes disputeth) Saint Ambrose concludeth in few wordes, sayinge, he that by nature would wythstande vice, eyther by naturall wyll or reason, he doth in vayne garnysshe the tyme of thys lyfe, & atteyneth not the very true vertues, for wythout ỹ worshipping of the true god, ỹ which semeth to be vertue is vice. And yet most playnly to this purpose writeth. S. John Chrisostom in this wise: you shall find many whych haue not ỹ true fayth, & be not of the

deuo cati gentium. li.i.ca.iii

In sermone de fide, lege & spiritu sancto.

flocke

flocke of Christ, & yet (as it appeareth) they floryshe in good workes of mercy: you shal fynd thē full of pietie, compassion, & genen to iustice: and yet for al that, they haue no fruit of their workes, because the cheif worke lacketh. For whē the Jewes asked of Christ, what they should do to worke good workes, he answered: this is ẏ worke of god, to beleue in hym whom he sent: So that he called fayth the work of god. And assone as a mā hath faith, anone he shall floryshe in good workes: for faith of it selfe is full of good workes, and nothing is good wythout faith: And for a similitude, he sayth that they which glister and shine in good woorkes, without faith in God, be like dead men, which haue goodly and precious tombes, and yet it auayleth thē nothyng. Faith may not be naked without good workes, for then it is no true fayth: and when it is adioyned to workes, yet it is aboue the workes. For as men that be very men in dede, fyrst haue lyfe, & after be noryshed, so must our faith in Chryst go before, and after be norished, with good workes. And lyfe may be without norishmēt, but noryshemente can not be without lyfe. A man must nedes be norished by good workes, but first he must haue faith he that doth good dedes, yet without faith he hath no lyfe. I can shewe a man that by fayth wythout workes lyued, and came to heauen, but wythoute fayth, neuer man hadde lyfe. The these that was hanged when Chryst suffered, did beleue only, and the most mercifull God iustifyed him. And because no man shal say agayne that he lacked tyme to doo good woorkes, for elles he woulde haue doone them, trueth it is, and I wyll not contende there-

John. ix.

in: but thys I wyll surely affirme, that fayth onely saued hym. If he had liued, and not regarded faith and the workes therof, he should haue lost hys saluation agayne. But this is the effecte that I saye, that faith by it selfe saued him, but workes by thē selues neuer iustifyed any man. Here ye haue harde the mind of Saint Chrisostome, wherby you may perceiue that neyther fayth is without woorkes (hauyng opportunitie thereto) nor woorkes can auayle to euerlastyng lyfe without fayth.

## ¶ The second part of the Sermon of good workes.

Of the thinges which were in the former sermon specially noted of liuelye fayth, two be declared vnto you: the fyrste was, that fayth is neuer idle without good workes when occasyon serueth. The seconde, that good workes acceptable to God can not be done wythoute fayth.

What workes they ar that spryng of fayth.

Nowe to go forth to the thirde part, that is, what maner of workes they be, whych spryng out of true faith, and leade faithfull men vnto euerlasting life: This can not be knowen so well, as by our Sauiour Christ him selfe, who was asked of a certayne greate man the same question. What workes shall

Mayth. xix. I do (sayde a Prince) to come to euerlastyng life? To whom Iesus answered: If thou wylt come to the euerlasting lyfe, kepe the commaundementes.

Mayth. xix. But the Prince not satisfyed herewith, asked farther, which commaundements? The Scribes and Pharisees had made so many of their owne lawes and traditions to bryng menne to heauen, beyde Goddes commaundementes, that thys man was

in

in doubte, whether he shoulde come to heauen by those lawes and tradicions, or by the lawe of god, & therfore he asked Christ which commaundementes he meant. Wherunto Christ made him a plain aunswere, rehearsyng the cõmaundements of god saying: Thou shalt not kyll, thou shalt not commit adultry, thou shalte not steale, thou shalt not beare false witnesse, honoure thy father and mother, and loue thy neighboures as thy self. By which wordes Christ declared that the lawes of God be the very way that doth leade to euerlasting life, and not the tradicions and lawes of men. Soo that thys is to be taken for a most true lesson taught by Christes owne mouth, that the workes of the morall commaundements of God, be the very true workes of fayth, whych leade to the blessed lyfe to come. But the blyndnes and malice of man, euen from the beginnyng, hath euer bene readye to fall from Gods commaundementes. As Adam the fyrst man, hauynge but one cõmaundement, that he should not eate of the fruite forbiddẽ, notwithstandyng gods commaundement, he gaue credite vnto the womã seduced by the subtyle perswasion of the serpente, and so folowed his owne wyll, and left Gods commaundement. And euer since that time, all that came of hym hath bẽ so blynded through originall sinne, that they haue bene euer readye to fall from God & his law, & to inuent a new way vnto saluacion, by workes of theyr owne deuyse: so much ỳ almost al the world forsaking the true honor of ỳ only eternal liuing God, wandered about theyr own phantasies, worshipping some the Sũne, ỳ Mone, ỳ Sterres: som Iupiter, Juno, Diana, Saturnus

Math. xix.

the workes that leade to heauen be the workes of gods commaundementes.

Man from his first fal lynge from gods commaundementes, hathe euer bene readie to do the lyke, and to deuyse workes of his owne phantasye to please god wythall.

The deuy-ces and Idolatrye of the gentils

Apollo, Neptunus, Ceres, Bacchus, & other dead men & women. Some therwith not satisfied, wor-shipped diuers kindes of beastes, birdes, fishe foule & serpētes, euery coūtrey, towne, & house in maner beyng deuyded, & setting vp Images of such thinges as they lyked, and worshyppyng the same.

Such was the rudenes of the people, after they fell to theyr owne phantasies, and left the eternal lyuing God and his commaundementes, that thei deuised innumerable Images & gods. In whyche error and blyndnes they did remaine, vntyll such tyme as almyghty God, pyteing the blyndnesse of man, sent his true prophet Moyses into the world to reproue and rebuke this extreme madnesse, and to teach the people to know the only lyuyng God, and his true honor and worshyp. But the corrupte inclination of man, was so much geuen to folowe his owne phantasies (and as you woulde saye) to fauour his owne byrde that he brought vppe hym selfe, that al the admonitions, exhortacions, benefites, & threatnynges of God, coulde not kepe hym from such his inuentions. For notwithstandynge al the benefites of God, shewed vnto the people of Israell, yet when Moses went vp into the mountaine, to speake with almightie God: he had tarryed there but a fewe dayes, when the people began to inuēt new gods. And as it came in their heades they made a calfe of gold, & kneled down and worshipped it. And after ỹ thei folowed the Moabites and worshipped Beelphegor the Moabites God. Reade the boke of Judges, the bokes of the kings and the Prophetes, & there shal you fynd how vnstedfast the people were, howe ful of inuentions, &

the deuytes and Idolatrye of the Israelites.

Exod. xxii.

more

more ready to runne after theyr owne phantasyes then gods most holie commanndementes. There shal you read of Baal, Moloch, Chamos, Mechō, Baalpeor, Astaroth, Beel, the Dragon, Priapus, the brasen serpente, the twelue sygnes, and manye other, vnto whose images, the people wyth greate deuotion inuented pilgrimages, precious decking and sensing them, kneling downe and offering, to them, thinkinge that an high merite before God, & to be estemed aboue the preceptes & commaundementes of God. And where at that tyme god cōmaunded no sacrifyce to be made, but in Jerusalē onely, thei did cleane contrary, making altars and sacrifices euerye where, in hylles, in woodes, & in houses, not regarding gods commaundementes, but esteminge theyr owne phantasyes & deuocion to be better then they. And the error hereof was so spread abroad, that not onely the vnlearned people, but also the Priestes & teachers of the people, partly by glory & couetousnes were corrupted, & partly by ignorannce blyndly deceyued wyth the same abhominacions: So much that king Achab hauing but onely Helias a true teacher and minister of God, there were eyght hundred and fyftye priestes, that perswaded hym to honor Baall, and to do sacrifice in the wodes or groues. And so continued that horrible error, vntyll the three noble kinges, as Josaphat, Ezechias, and Josias, gods chosen ministers, destroyed the same clearelye, and brought againe the people from such theyr fayned inuentions, vnto the verye commaundementes of God: for the whych thing, theyr immortal reward and glory doth & shal remayne wyth God for euer

Religyons and sectes amonge the Jewes.

And beſyde the forſaid inuentions, the inclinacion of man to haue his owne holie deuocions, deuiſed new ſectes & religions, called Phariſes, Saduceis, and Scribes, wyth many holye and godly tradicions & ordinaunces (as it ſemed by the outwarde apparaunce and goodlye glitteringe of the workes) but in very dede al tending to Idolatry, ſuperſticion and hipocriſye: their heartes wythin beynge full of malyce, pryde, couetouſnes, and all wyckednes. Agaynſt which ſectes, & their pretenſed holines chriſt cryed out more behemētly thē he did agaynſt any other perſons, ſaying and oftē rehearſing theſe wordes: Woe be to you Scribes & Phariſeys, ye hypocrites, for you make cleane the veſſel withoute, but wythin, you be ful of rauine & fylthines: thou blynde Phariſey, and hipocrit, firſt make the inwarde parte cleane: For not wythſtādyng al the goodly tradicions, & outward ſhewes of good workes, deuyſed of their owne imaginacion, wherby they appeared to the world, moſt religious and holy of al men: yet Chryſt (who ſawe theyr hearres) knew that they were inwardely in the ſyght of God, moſt vnholy, moſt abhominable and farthеſt from God of al men. Therefore ſayd he vnto them: Hipocrites, the prophete Eſay ſpake ful truelye of you, when he ſayde. This people honour me with their lyppes, but theyr hearte is far from me, they worſchyppe me in vayne, that teache doctrynes and commaundemēts of men. For you leaue the commaundements of God, to kepe your owne tradicions.

Math.xxiii

Math.xv. Eſay.xix.

And though Chryſt ſayde, they worſchip god in vayne that teach doctrynes and cōmaundements

of

of men, yet he meant not thereby to ouerthrow all mens cõmaundements, for he him selfe was euer obedient to the Princes and their lawes, made for good order and gouernaunce of the people, but he reproued the lawes and tradicyons, made by the Scribes & Phariseys, which wer not made onely for good order of the people (as the Ciuill lawes were) but they were set vp so high, that they were made to be a right and pure worshyppyng of god as they had ben equal wyth gods lawes, or aboue them, for many of gods lawes coulde not be kepte but were fayne to geue place vnto them. This arrogancy god detested, that mã should so aduaunce his lawes, to make them equal wyth Gods lawes wherin the true honorying and right worshipping of god standeth, and to make his laws for them to be lefte of god hath appoynted his lawes, wherby hys pleasure is to be honoured. His pleasure is also, that all mens lawes beyng not contrary to his lawes, shalbe obeyed and kepte, as good and necessary for euery common weale, but not as thynges wherein principally his honor resteth. And al Ciuil and mans lawes, eyther be or shoulde be, made to bryng in men the better to kepe Gods lawes: ꝑ consequentlye, or folowyngly, God shoulde be the better honored by them. Howebeit the Scribes & Phariseis were not contẽt that their lawes shuld be no higher estemed, then other positiue and ciuil laws, nor would not haue them called by ꝑ name of other temporall lawes, but called theym holy & godly tradicions, and woulde haue them estemed not onely for a right and true worshipping of god (as gods lawes be in dede:) but also to be the most

Mannes lawes must be obserued and kepte, but not as gods lawes

Holy tradicions were estemed as Goddes lawes.

hygh honozyng of God, to the which, the commaũdements of God, shoulde geue place. And for this cause did Chryst so vehemently speake againste thẽ saying: your tradiciõs, which men esteme so highe be abhominacyon before God. For commenlye of such tradicions foloweth the transgression or breking of gods commaundementes, and a more deuocion in the keppnge of such thinges, and a greater conscyence in breakyng of theim, then of the cõmaundements of God. As the Scribes and Phariseis so superstitiously, and scrupulously kept the Sabboth, that they were offended wyth Christ, because he healed sicke mẽ: and with his Apostles beecause they, beynge sore hungrye, gathered the eares of corne to eate vpon that day. And because his disciples washed not theyr handes so often as the traditions required. The Scribes and Phariseis quereled with Christ saynge, Whye do thy disciples breake the tradiciõs of the seniours. But Chryst layd to theyr charge, that they for to kepe theyr own tradicions, did teach men to breake the very commaundemẽts of God. For they taught ỹ people such a deuocion, ỹ they offered their goods into the treasure house of the Temple, vnder the pretence of gods honoure, leauing theyr fathers & mothers (to whom they were chiefely bound) vnholpen: and so they brake the commaundements of God, to kepe theyr owne tradicions. They estemed more an othe made by the gold or oblacion in the temple, then an othe made in the name of god himselfe, or of the temple. They were more studyous to pay their tithes of smal thinges, then to do the greater thinges cõmaunded of God, as workes

Holynes of mans deuyse is commonly occasyon that Godde is offended. Math. xii.

Math. xv.

of

of mercy, or to do iustice or to deale sincerelye, vp-
rightly, and faithfullye with God and man: these (saith Christ) ought to be done, and the other not left vndone: And to be short, they were of so blynde iudgement, that thei stombled at a strawe and leaped ouer a blocke. They woulde (as it were) nicely take a flye out of theyr cuppe, and dryuke downe a whole Camell. And therefore Christe called theim blynd guydes, warning his disciples from tyme to time, to eschewe theyr doctrine. For although thei semed to the worlde to be moste perfect men, both in lyuing and teachyng: yet was theyr lyfe but hypocrisie, and their doctrine but sowre leauen, mingled with superstition, idolatrie, and ouerthwart iudgement: settynge vp the traditions and ordynaunces of man, in the steade of Gods commaundementes. math. xxiii.

## ¶ The thyrd parte of the Sermon of good workes.

That al men might ryghtly iudg of good workes, it hath bene declared in the second parte of this Sermon, what kind of good workes thei be, that God wolde haue his people to walke in, namelye suche as he hath commaunded in his holy Scripture, and not suche woorkes as menne haue studied out of their owne brayne, of a blynd zeale and deuotion, without the worde of GOD. And by mistakynge the nature of good workes: man hath moste hyghlye

displeased God, and hath gone from his wyll and commaundement. So that thus you haue heard, howe much the worlde, from the beginninge vntil Christes tyme, was euer ready to fall from the cõmaundementes of God, & to seke other meanes to honor and serue hym, after a deuotion founde oute of theyr owne heades: & how they dyd set vp their owne tradicions, as hygh or aboue Gods cõmaundementes, whych hath happened also in our times (the more it is to be lamented) noo lesse then it dyd among the Jewes: and that by the corruptyon, or at the least by the negligence of them that chefely ought to haue preferred Gods commaundements and to haue preserued the pure and heauenly doctrine left by Christ. What man hauing any iudgement for learnynge, ioyned with a true zeale vnto God, doth not se, and lament, to haue entered into Christes religion, such false doctrine, superstition, idolatry, hipocrisie, and other enormities and abuses, so as by lyttle and lyttle, through the soure leuen thereof, the swete breade of Gods holy worde hath ben much hyndered and layde aparte. Neuer had the Jewes in theyr moste blyndnesse, so many pilgrimages vnto Images, nor vsed so much kneelynge, kyssynge, and sensyng of them, as hath bene vsed in our tyme.

Sectes and relygion amonges Christian men.

Sectes & fained religions were neither the forty part so many amonge the Jewes, nor more superstitiously and vngodlye abused, then of late dayes they haue ben among vs. Which sectes and religions, had so many Hipocritical & fained workes in their state of religiõ (as they arrogãtly named it) ỳ their lampes (as they said) ran alwayes ouer, able

to

to satisfy, not onely for theyr owne sinnes, but also for al other their benefactors, brothers and sisters of religion, as most vngodly and craftlye they had perswaded the multitude of ignorannt people: kepynge in diuers places (as it were) martes or markettes of merites, being full of their holy reliques, ymages, shrynes, and workes of ouerflowynge aboundaūce, ready to be sold. And al things which they had were called holy holy Coules, holy girdeles, holy Pardons, Beades, holy Shoes, holy Rules, and al ful of holynes. And what thynge can be more folyshe, more superstitious, or vngodlye, then that men, women and chyldren shoulde weare a Friers coate, to delyuer them from agues or pestilence: or whē they dy, or when thei be buried, cause it to be caste vppon them in hope thereby to be saued. Whiche superstition, although (thankes be to God) it hath bene litle vsed in this Realme, yet in diuerse other realmes, it hath bene, and yet is vsed both amonge many, both learned and vnlearned. But to passe ouer the innumerable superstitiousenes that hath ben in straunge apparell, in scylence, in dormytorye, in cloyster, in chapter, in choyse of meates and in drynkes, and in suche lyke thynges, let vs consyder, what enormyties and abuses haue bene, in the three chiefe pryncypall poyntes, which they called the thre essencialles, or thre chiefe foundations of religion, that is to say, obedyence, chastitie, and wilful pouertie.

First vnder pretence or color of obedyence to theyr father in religion (which obedyence they made thē selues) ther were made fre by their rules & canons from the obedyence of their naturall father & mo-

the three chiefe bawes of religion.

ther, and from the obedience of Emperour & kyng, & al tempozal powez, whom of very duety bi gods lawes, they were bounde to obey. And so the pzofession of their obedience not due, was a fozsaking of their due obedience. And how their pzofession of chastitie was kept, it is mozе honestly to passe ouer in scilence, and let the wozlde iudge of that, whych is wel knowen, then wyth vnchast wozdes, by expzessing of their vnchaste lyfe, to offende chast and godly eares. And as foz their wylfull pouertye, it was such that when in possessions, iewels, plate & riches, thei were equall oz aboue marchaũtes, gentlemen, Barons, Erles, & Dukes: yet by thys subtile sophisticall terme Proprium in communi, ỳ is to say, pzoper in common, they mocked the wozld perswading, that not withstãding al their possessions & riches, yet they kept their vow and were in wilfull pouertie. But foz al their ryches, they might neuer helpe father noz mother, noz other that were in dede very nedy & pozе, without the licence of their father Abbot, Pzioz, oz Warden. And yet they might take of euery man, but they might not giue ought to any man, no not to theim whom ỳ lawes of god bound them to helpe: And so thzough theyz tradityons & rules, the lawes of God could beare no rule with them. And therefoze of them myghte be mokte truely sayd, that which Chzyst spake vnto the Phariseis: you breake the commaundementes of God by your tradytyons: you honoz God wyth your lippes, but your heartes be far from him. And the longer pzayers they vsed by day & by night vnder pzetence oz colour of such holines, to get the fauour of widowes & other simple folkes, that they

Math. xv.

myght

myghte singe Trentales and seruyce for their hus bandes and frendes, and admit or receyue theim into their prayers: the moore truelye is verified of them the saying of Christ: Wo be to you Scribes & Pharisseis, Hipocrites, for you deuour widowes houses, vnder color of long prayers: therfore your damnacion shalbe ye greater. Wo be to you scribes and Pharisseis, Hipocrites, for you go about bi sea and by lande, to make moe Nouices and new bre thren, and when they be let in or receaued of your sect, you make them the chyldren of hell, worse the youre selues be. Honoure be to God, who did put light in the heart of his faythful and true minister of most famous memory, king Henry the. viii. and gaue hym the knowlege of his word, & an earnest affection to seke his glory, and to put away al such superstitious and Pharysaical sects by Antichrist inuented, and set vp against the true word of god and glory of his most blessed name: as he gaue the like spirite vnto the most noble and famous prin ces, Josaphat, Josias, and Ezechias. God graunt al vs the Quenes highnes faythful & true subiec tes, to fede of the swete and sauory breade of gods owne word, & (as Christ commaunded) to eschew al our pharysaicall and papistical leauen of mans feyned religion. Whyche, although it were before God moost abhominable and contrary to Gods commaundementes, and Chrystes pure religion, yet it was prayed to be a moost godlye lyfe, and highest state of perfertiō. As though a man might be more godlye and more perfect by kepynge the rules, traditions and professyons of men, then by keping the holy commaundements of God. And

Matt. xxiii.

bryefly to passe ouer the vngodly & counterfeit religions, let vs rehearse some other kyndes of papistical superstitions and abuses, as of Beades, of Lady psalters and Rosaries. of.xv. Oos, of.s. Bernardes verses, of. S. Agathes letters, of Purgatorye, of Masses satisfactorye, of Stacyons & Jubilies, of fayned Relyques, of halowed Beades, Belles, Bread, Water, Palmes, Candels, Fyre, & such other. of Supersticyous fastings, of fraternities or brotherheades, of Pardons, with such lyke marchaundise: which were so estemed and abused to the great preiudyce of gods glory and commaũdementes, that thei wer made most high and most holy thinges, whereby to attayne to the euerlastinge lyfe, or remission of sinne, yea alsoo, vayne inuencyons, vnfruytfull ceremonyes, and vngodlye lawes, decrees and counsels of Rome, wer in such wyse aduaunced, that nothing was thoughte comparable in auctoritye, wysedom, lerning and godlines vnto theim. So that the lawes of Rome (as they sayd) were to be receyued of al men, as ẏ four Euangelistes: to ẏ which al lawes of prynces must geue place. And the laws of god also partly were left of & lesse estemed, that the sayde lawes decres & counsels, with their tradicions and ceremonies might be more duely kept and hadde in greater reuerence. Thus was the people, through ignoraũce so blinded, wyth the goodly shew and apparaunce of those thynges, that they thought the kepyng of them to be a more holines, a more perfecte seruice and honoryng of god, & more pleasing to God, thẽ the kepynge of gods commaundementes. Suche hath bene the corrupt inclynation of man, euer superstí-

Other deuyses and supersticions.

Decrees and Decretalles.

perstitiously geuē to make new honoryng of god of his own heade, and then to haue more affection and deuocion to keepe that. then to searche oute gods holy commaundementes. and to kepe them. And furthermore, to take Gods commaundemē-tes for mens commaundementes, and mens com-maundements for Gods commaundements, yea, and for the highest, and most perfect and holy of al Gods commaundements. And so was al confused that scante wel learned men, and but a smal num-ber of thē, knew, or at the lest wold know, & durst affyrme the trueth, to seperate or seuer Gods com maundementes frome the commaundementes of men: wherupon did grow much error. Superstition, ydolatrye, vayne religion, ouertwhart iudgmente great contention, wyth al vngodly lyuing.

An exhortaciō to the kepynge of gods commaundementes.

Wherfore, as you haue any zeale to the righte and pure honorynge of God: as you haue any regarde to your owne soules. and to the lyfe that is to come, whych is both wythout payne, and wyth out ende: apply your selues chiefely aboue al thing to reade and to heare gods worde: marke diligently therin, what his wyll is you shal doe, and wyth all your endeuoure applye youre selues to folowe the same. Fyrst you must haue an assured faythe in God, and geue your selues wholly vnto hym, loue him in prosperitye and aduersitye, and dreade to offende hym euermore. Then, for his sake, loue all men frendes and foes, because they be his creatyon and ymage, & redemed by Christ, as ye ar. Cast in your mindes how you may do good vnto al mē vnto youre powers, and hurte no man. Obeye all your superiors & gouernours, serue your masters

A briefe rehersal of gods commaundementes.

faythe

faythfullye and diligently, aswell in their absence as in their presence, not for dreade of punishmente onelye, but for conscience sake, knowing that you are bounde soo to doe Gods commaundementes. Disobeye not your fathers & mothers, but honor them, helpe them and please theim to your power. Oppresse not, kyll not, beate not, neyther slaunder nor hate anye man: But loue al men, speake wel of al men, helpe and succour euery man as you maye yea euen your enemyes that hate you, that speake euil of you, and that do hurte you. Take no mans goodes, nor couet your neyghbours goods wrõg fullye but content your selues with that which ye get truly, and also bestowe your owne goodes charitablye, as nede and case requireth. Flee all ydolatry, wytchcraft, and periury: commit no maner of adultery, fornication, nor other vnchastenes, in will nor in dede, wyth anye other mans wyfe, widow, mayde, or other wyse. And trauailing continually during your life, thus in the keping the cõmaundements of God (wherin standeth the pure pryncipal, & right honor of god, & which wrought in faith, god hath ordeyned to be the right trade & path way vnto heauen:) you shal not fayle, as Christ hath promised, to come to that blessed and euerlasting life, where you shal lyue in glory and ioye wyth God for euer. To whom be prayse, honour and impery. for euer and euer. Amen.

A Ser-

# A Sermon of Chrystian loue and Charitie.

Of al thinges that be good to be taught vnto chrysten people, ther is nothing more necessarye to be spokenne of, and daylye called vppon, then charytie: as well, for that all manner of workes of ryghteousnes be conteyned in it, as also that the decay thereof is the ruyne or fall of the worlde, the banishment of vertue, and the cause of al vice. And for so much as almost euery man maketh and frameth to hymselfe charitie after hys owne appetite, and howe detestable soeuer his life be both vnto god and man, yet he perswadeth hymselfe still that he hath Charitie: therfore you shall heare now a true and plaine description or setting forth of charitie, not of mennes imagynatyon, but of the very wordes and example of our sauiour Iesus Chryst. In which description or settynge forth euery man (as it were in a glasse) may cõsyder hymselfe, and se playnelye wythoute error, whether he be in the true charitie or not.

Charitie is, to loue God with al our heart, all oure life, and al our powers and strength: With all oure heart, that is to say, that our heartes, mynde, & study, be set to beleue his word, to trust in him, and to loue him aboue all other thinges that we loue best in heauen or in earth. With all oure lyfe, that is to say, that our chiefe ioy & delight be set vpon him & his honour, & our whole life geuẽ vnto the seruyce of him aboue al thinges, with him to liue & dye, & to forsake all other thynges, rather then hym. For he that

What charytye is.

The loue of GOD.

Math.x. he that loueth his father or mother, sone or doughter, house or land, more then me (sayth Christe) is not worthy to haue me. With al oure powers, ỹ is to say, that with our handes and feete, wyth oure eies and eares, our mouthes and tounges, & with all other partes & powers, both of body and soule, we shoulde be geuen to the keping and fulfyllyng of his cõmaundementes. This is the fyrst & prynthe loue of thy neighbour. cypall parte of charitie, but it is not the whole: for Charitie is also, to loue euery man, good and euil, frende and foe, and whatsoeuer cause be geuen to the contrarye, yet neuertheles to beare good wyll and heart vnto euery man, to vse our selues wel vn to them, al well in wordes and countenaunce, as in al our outwarde actes and dedes: For so Christ himselfe taught, & so also he performed in dede. Of Math.xxii the loue of God he taught in this wise vnto a doctour of ỹ law, that asked him, which was the great & cheif commaundement in the law: loue thy lord god (saied) Christ with al thy heart with al thy life Math.v. & with al thy mind. And of the loue that we ought to haue among our selues ech to other, he teacheth vs thus: you haue harde it taught in tymes paste, thou shalte loue thy frende, and hate thy foe, but I tell you: loue your enemyes, speake well of theym Math.v. that diffame you, and speake euyl of you, do wel to thẽ ỹ hate you, praye for them that vexe and persecute you, that you maye be the chyldren of your father that is in heauen. For he maketh hys sunne to ryse both vpon the euyll and good, and sendeth raine to iust and vniust. For yf you loue them that loue you, what reward shall you haue? Doo not the Publycanes lykewyse? And yf you speake

wel

wel onely of them that be your brethren and dearly beloued frendes, what great matter is that? Doe not the heathen the same also? These be the very wordes of our Sauiour Christ him selfe, touching the loue of our neyghbour. And forasmuche as the Phariseyes) with their most pestilent traditions, & false interpretations & gloses) had corrupted, and almoste clerely stopped vp this pure well of Gods liuely word, teachyng, that thys loue and charitye pertayned onely to a mans frendes, & that it was sufficient for a man to loue them, whyche doo loue him, & to hate his foes: therfore Christ opened thys well agayne, pourged it, and scoured it by geuyng vnto his godly law of charitie, a true & clere interpretacion, which is thys: that we ought to loue euery man, both frende and foe, addynge thereto, what commoditie we shall haue therby, and what incommoditie by doyng the contrary. What thing can we wyshe so good for vs, as the eternal heauenly father to reken & take vs for his chyldren? And this shall we be sure of (sayeth Chryste) yf we loue euerye manne without exception. And yf we doo otherwise (sayeth he) we be no better then the Phariseis, Publicans & Heathen, and shal haue our reward with them: that is, to be shut oute from the number of Gods chosen chyldren, and from hys euerlasting inheritaunce in heauen.

Thus of true Charitie Christ taught, that euery man is bound to loue god aboue all thynges, and to loue euery man, frend & foe. And thus lyuelyse he did vse himselfe, exhortynge his aduersaryes, rebukynge the faultes of hys aduersaryes, and yet he could not amend them, yet he prayed for them,

Fiest he loued God hys father aboue al thinges: so much that he sought not his owne glorye and wyl but the glory and wil of his father. I seke not (said he) mine own wil, but the wil of him that sente me. Nor he refused not to dye, to satysfye hys fathers will, saying: if it may be, let this cuppe of death go from me: if not, thy wyll be done, and not mine. He loued not onely his frendes, but also hys enemies, which (in their hertes) bare exceding great hatred agaynst him, and in their tounges spake al euyll of him, and in their actes & dedes pursued hym wyth all theyr might and power, euen vnto death. yet al this notwithstandinge, he wythdrewe not hys fauour from them, but stil loued theym, preached vnto them of loue, rebuked their false doctryne, theyr wycked liuyng, and did good vnto them, paciently takyng whatsoeuer they spake or did agaynst him. When they gaue him euyl wordes, he gaue none euyll agayne: when they dyd stryke him, he dyd not smyte agayne: and when he suffered death, he dyd not slea them, nor threaten theym: but prayed for them, and dyd put all thynges to hys fathers wyll. And as a shepe that is led vnto the shambles to be slayne, and as a lambe that is shorne of hys fleese, maketh no noise nor resistence: euen so went he vnto hys death, without any repugnaũce, or opening of his mouth to say anye euyll.

John.v.

Math.xxix

Esay.liii.

Actes.viiii.

Thus haue I set forth vnto you, what charitie is, aswel by the doctrine, as by the example of Chryst himselfe. Wherby also euery man may without error, know himselfe, what state & condition he standeth in, whether he be in charitie, (& so the chyld of the father in heauẽ) or not. For although I mooste

euerye man perſwadeth himſelfe to be in charitye, yet let him examine none other man, but his own hart, his lyfe and conuerſacion, & he ſhal not be deceyued, but truelie decerne and iudge, whether he be in perfect charitie or not. For he that foloweth not his owne appetite & will, but geueth himſelf earnestly to god, to do al his wyl and commaundemētes, he maye be ſure that he loueth God aboue all thinges, & els, ſureli he loueth him not, whatſoeuer he pretend: as Chryſt ſayde: if ye loue me, kepe my commaundemenentes. For he that knoweth my cōmaundemēts, & kepeth thē, he it is (ſaid Chriſt) ỹ loueth me. And agayne he ſaythe: he that loueth me, will kepe my worde, & my father will loue him, and we will both come to him, and dwel wyth him And he ỹ loueth me not, will not kepe my wordes. And lykewyſe, he that beareth good hearte and mynde, and vſeth wel his tongue and dedes vnto euery man, frende and foe, he may knowe therby that he hath charitie. And then he is ſure alſo that almighty GOD taketh him for his dere beloued ſonne, as S. Iohn ſayeth, herby manifeſtly are knowen the children of God, from the children of the deuil: for whoſoeuer doth not loue his brother, belongeth not vnto GOD.

John. xiiii.

i. Ihō. iiii.

## ¶ The seconde parte of the Sermon of Charitye.

YOu haue hearde a playne and a fruytful setting forth of Charity, and howe profitable and necessary a thing charitye is. How charitie stretcheth it selfe both to GOD and man, frende and foe, and that by the doctryne and example of Chryste. And also who may certifie himselfe whether he be in perfect charitye or not: nowe as concernynge the same matter it foloweth. The peruerse nature of man corrupte wyth synne and destytute of Gods word and grace, thynketh it agaynste all reason, that a man shoulde loue his enemie, and hath many perswacions, whyche bringe him to the contrarye. Agaynste all whiche reasons we ought aswel to set the teaching as the liuing of our Sauiour Christ who louing vs (when we were his enemies) doth teache vs to loue our enemyes. He did pacientlye take for vs, many reproches, suffered beating, and most cruel death. Therefore we be no membres of him, yf we wyll not folowe him. Christ (sayth. S. Peter) suffered for vs, leauinge an exãple that we shoulde folow him.

Agaynste carnall men that wyll not forgeue theyr enemyes.

Furthermore, we muste consydre, that to loue our frendes, is no more but that which thieues, adulterers, homicides, and al wycked persõs do: in somuche that Jewes, Turkes, Infideles, & al brute beasts, do loue thẽ that be their frends, of whõ thei haue their liuing, or any other benefytes. But to loue enemies, is the proper condiciõ onely of thẽ, ẏ be the children of God, the disciples & folowers of

1. Pet. ii.

Chryste.

Chryst. Notwithstanding mans frowarde and cor-
rupte nature weigheth ouer depely many tymes
the offence and displeasure doen vnto him by ene-
myes, and thinketh it a burden intollerable to bee
bounde to loue them that hate hym. But the bur-
den should be easy enough, yf (on ỹ other syde) eue-
rye man would consider, what displeasure he hath
doen to his enemy again, & what pleasure he hath
receyued of his enemye. And if we finde no equall
or euen recompense neither in receiuing pleasures
of our enemye, nor in requittinge displeasures vn-
to him again: then let vs ponder the displeasures
which we haue doen against almightye god, how
often and howe greuously we haue offended him,
wherof, yf we wyll haue of god forgeuenes, there
is none other remedye, but to forgeue the offeneces
doen vnto vs, whiche be very small in comparison
of ỹr offeneces doen against god:
And yf we consider that he whyche hath offended
vs deserueth not to be forgeuen of vs, let vs cõsi-
der again that we muche lesse deserue to be forgeuẽ
of god. And although our enemye deserue not to
be forgeuen for his owne sake, yet we ought to for-
geue him for gods loue, cõsidering how great and
many benefites we haue receiued of him, without
our deserts, & that Christ hath deserued of vs, ỹ for
his sake we should forgeue thẽ their trespasses cõ-
mitted against vs. But here may ryse a necessary
question to be dissolued: yf charity require to think
speake & do wel vnto euery man, both good & euil
how can magistrates execut iustice vpon malefac-
tors or euill doers wyth charitye. Howe can they
cast euill men in pryson, take away their goodes, &

A Question.

sometyme they lyes, according to lawes of charitie will not suffer thē so to do. Herunto is a plaine & a briefe answere that plagues and punishments do not euill of them selues, if they be wel taken of ỹ harmeles. And to an euil man they are both good necessary and maye be executed, according to charitie, & with charity shold be executed. For declaration wherof you shal vnderstand, ỹ charitye hath .ii. offices, the one contrary to the other, & yet both necessary to be vsed vpon men of contrary sort & disposition. The one office of charitye is, to cherishe good and harmelesse men, not to oppresse them wt false accusations, but to encourage thē wt rewards to do wel & to continue in well doing, defending thē with ỹ sworde, frō their aduersaryes. And the office of Bishopes & pastors is to prayse good men for well doing, that they may continue therin, and to rebuke & correcte by the worde of god, the offences & crimes of al euil disposed persones. For the other office of charitye is, to rebuke, correcte and punish vice, without regard of persons, & is to be vsed against them only, that be euil men & malefactors or euil doers. And that it is, as wel the office of charity to rebuke, punish, & correct them ỹ be euill as it is to cherysshe & reward thē ỹ be good and harmelesse. S. Paul declareth, (wryting to ỹ Ro.) saying, ỹ the high powers are ordayned of god, not to be dreadfull to thē that do wel, but vnto malefactours: to drawe the sworde, to take vengeaunce of him that cōmitteth the sinne. And S. Paule biddeth Timothy, stoutly and earnestly to rebuke sin by the worde of GOD. So that both the offyces should be diligently executed, to fight against the

An Answere.

Charitye hathe two offyces.

Rom. xiii.

i. tim. i.

kingdom of the deuil: the preacher with the word, and the gouernour with the sword: Els they loue neither god, nor them whom they gouerne, yf (for lacke of correction) they wylfully suffer God to be offended, & them whom thei gouerne, to perish. For as euery louing father correcteth his natural sone when he doth amisse, or els he loueth hym not: soo all gouernours of Realmes, countryes, townes, and houses, shoulde louingly correct them, whych be offendours vnder their gouernaunce, & cherysh them which liue innocently, yf they haue anye respect, either vnto god and their office, or loue vnto them, of whom they haue gouernaunce. And suche rebukes & punyshments of them that offend, must be doen in due tyme, lest by delay, ꝑ offendours fal hedlonges into al maner of mischief, and not onely be euil them selues, but also do hurt vnto manye men, drawing other by their euil example, to sinne & outrage after thē. As one these maye both robbe many men, & also make mani theues: and one sedicious persō may alure many, & noy a whole towne or country. And such euil persons that be so greate offendors of God, and the common weale, charitie requyreth to be cut of from the body of the commō weale, lest they corrupt other good and honest persons: like as a good surgion cutteth away a rottē and festred membre, for loue he hath to the whole body, lest it infect other membres adioynyng to it. Thus it is declared vnto you, what true charytye or christian loue is, soo playnelye that no man nede to be deceiued. Which loue, whosoeuer kepeth not only towards god (whō he is bound to loue aboue al thinges) but also towardes hys neyghbor aswel

frend

frende as foe, it shall surely kepe hym from all offence of GOD, and full offence of man. Therefore beare well away this one short lesson, that by true christian charitie, God ought to be loued, aboue all thinges, and all men ought to be loued, good and euil, frend and foe, and to al such, we ought (as we may) to do good: those that be good, of loue to encourage and cherish, because they be good: & those that be euill, of loue to procure & seke their correction and due punishment, that they maye thereby, eyther be brought to goodnes, or at the leaste, that God and the common wealth may be the lesse hurt and offended. And yf we thus direct our life, by christyan loue and Charitie, then Christ doth promyse, and assure vs that he loueth vs, that we be the children of oure heauenly father, reconciled to his fauoure, very membres of Christ, and that after this short tyme of thys present and mortall lyfe, we shall haue with hym euerlastyng lyfe, in hys euerlastyng kingdome of heauen. Therefore to him with the father and the holy ghost be all honour and glory, now we and euer.

Amen.

Against

Almighty God, to the intent his moſt holy name ſhould be had in honour & euermoze be magnified of the people, commaundeth that no manne ſhould take his name vainely in his mouth, threatening punyſhment vnto hym, ỹ vnreuerentlye abuſeth it, by ſwearynge, foꝛſweaꝛynge, and blaſphemy. To the intente therefoꝛe that this commaundemente maye be the better knowen and kepte: it ſhalbe declared vnto you, both how it is laweful foꝛ Chriſtian people to ſweare, and alſo what peryll and daunger it is vainelye to ſweare, oꝛ to be foꝛſwoꝛne. Fyꝛſte when iudges requyꝛe othes of the people, foꝛ declaration oꝛ openynge of the truthe, oꝛ foꝛ execution of iuſtyce, thys maner of ſwearynge is laweful. Alſo whē men make faithful pꝛomiſes ỹ cal lynge to witnes of the name of GOD, to kepe couenauntes, honeſt pꝛomyſes, ſtatutes, lawes, and good cuſtomes: as chriſtian pꝛinces do in theyꝛ cōcluſyons of peace, foꝛ conſeruation of common wealthes, and pꝛiuate perſons, pꝛomyſe their fidelitye in Matrymonye, oꝛ one to an other in honeſtie and true freendeſhyp: and all men, when they do ſweare to kepe commonne lawes, oꝛ locall ſtatutes and good cuſtomes, foꝛ due oꝛdeꝛ to be had and contynued emonge men, when ſubiectes doo ſweare to be true and fayrheſull to theyꝛ kyng and Soueraygne Loꝛde, and whē iudges, Maieſtrates, and offyceers ſweare truelye to execute theyꝛ offyces, and when a manne woulde affyrme the truth, to the ſettynge foꝛthe of Goddes glozye (foꝛ the ſaluatyon of the people) in openyen-

How in what cauſes it is laweſull to ſweare.

chyng of the gospell, or in geuinge of good counsayle priuately for theyr soules health. All these manner of swearynges, for causes necessary and honest, be lawe-ful. But when men doo sweare of custome, in reasonyng, bying & selling, or other dayly communication (as manye be commonne and greate swearers) such kynd of swearing is vngodly, vnlawfull, and forbydden by the commaundement of God. For suche swe-ring is nothyng els, but takyng of Gods holye name in vayne. And here is to be noted, that lawefull swe-rynge is not forbidden, but commaunded of almyghtye God. For we haue examples of Chryste, and godly men in holy scripture, that did swere theymselues, and required othes of other lykewyse. And Goddes
Deut.ix. commaundemente is: Thou shalte dreade thy Lorde God, and shalte sweare by hys name. And almyghtye
Psal.lxii. GOD by hys Prophete Dauyd sayth all men shall be praysed that sweare by hym.

Thus did our Sauiour Chryste sweare dyuerse
Iohn.iii. tymes, saying verely verely. And S. Paule sweteth
ii.Cor.i. thus: I call God to wytnes. And Abraham (wax-
Gen.xxiiii. ing olde) requyred an othe of hys seruaunte, that he shoulde procure a wyfe for his sonne Isaac whyche shoulde come of hys owne kynred: and the seruaunte did sweare that he woulde perfourme hys maysters
Gen.xxii. wil. Abraham also being required: dyd sweare vnto Abimelech, the kyng of Geraris, that he shoulde not hurte him nor his posteritie. And soo lykewyse dydde Abimelech sweare vnto Abraham. And Dauyd dyd sweare to be and continue a faythfull frende to Jonathas: and Jonathas did sweare to become a faythfull frende vnto Dauyd.

Also

Also god once commaunded, that yf a thynge were layed to pledge to any man, or left with hym to kepe, yf the same thing were stolne, or loste, that the keper therof should be sworne before Judges, that he did not conuey it away, nor vsed any deceite, in causing the same to be conueyed away, by his consent or knowledge. And S. Paul sayth: ý in al matters of controuersy betwene two persons, wherasone sayth yea, and the other nay, so as no due profe can be had of the truth, the end of euery such controuersye muste be an othe ministred by a Judge. And moreouer, God by the prophet Jeremy sayth: thou shal sweare ý lorde liueth, in truth, in iudgemente, in righteousnes. So that whosoeuer swareth whē he is required of a Judge, let hym beware in his conscience, that his othe haue these three condicions, and he shal neuer nede to be afrayde of periurye. Fyrst he that sweareth, must sweare truely: that is he must (setting a part al fauoure & affection to the partyes) haue the truth onelye before his eyes, and for loue therof, say and speake that whych he knoweth to be truth, and no further. The second is: he that taketh an othe, muste do it wyth iudgemente, not rashely and vnaduisedlye, but soberlye, considering what an othe is. The thirde is: he that sweareth muste sweare in ryghteousnes: that is, for the very zeale and loue, which he beareth to the defēce of innocency, to the maytenaunce of ý trueth, and to the ryghteousnes of ý matter or cause: all profit, displesure, all loue and fauoure vnto the person, for frendeshippe or hatred, layde a parte. Thus an othe (yf it haue with it these three condicions) is a parte

Hebre. vi.

What condicions a lawefull oth ought to haue.

the fyrste.

the seconde

the thyrde.

Why we be willed in scripture to sweare by the name of GOD.

of Gods glorye, whyche we are bounde by hys commaundement, to geue vnto him. For he willeth that we shal sweare onely by his name: not that he hathe pleasure in oure othes, but lyke as he commaunded the Iewes to offer sacrifices vnto him, not for anye delight that he had in theim, but to kepe the Iewes from committing of Idolatry: so he commaunding vs to sweare by his holye name, doeth not teach vs that he delighteth in swearinge, but he thereby forbiddeth al men to geue his glory to any creature in heauē, yearth, or water. Hetherto you se, that othes lawefull, are commaunded of god, vsed of Patriarches and Prophetes, of Christe him selfe, and of his Apostle Paule. Therefore Christyan people muste thinke lawful othes, both godly and necessary. For by lawfull promises and couenauntes confirmed by othes, Princes and their countryes are confyrmed in common tranquilitye and peace. By holy promises with calling the name of God to witnesse, we be made lyuelye members of Chryst, when we profesle his religion, receyuinge the sacrament of baptisme. By lyke holy promyse, the sacrament of matrymony knitteth man and wyfe in perpetual loue, that they desyre not to be seperated, for anye displeasure or aduersitye that shal after happen.

Esay. xlii. Psalme. xv

Commodityes had by lawful othes made and obserued.

By lawefull othes, whiche kinges princes. Iudges, and Magystrates doe sweare common lawes are kepte inuiolate. Justice is indifferentelye ministred, harmeleſſe persons, fatherleſſe chyldren, wyddowes and poore men are defended frome murtherers, oppressors and theues, that thei suffer no wrōg nor take any harme. By lawful othes, mutual socie

tye,

tie, amitye and good ordre is kept continually in all commonaltyes, as boroughes, cityes, townes & villages. And by lawefull othes, malefactors are searched out, wrong doers are punished, and thei which susteyne wronge, are restored to thir ryghte. Therefore, lawefull swearing cannot be euil, which bryngeth vnto vs, so manie godly, good, and necessary cōmodityes: Wherfore, when Chryst so earnestlye forbad swearinge, it maye not so bee vnderstanded, as thoughe he did forbid all maner of othes: but he forbyddeth all vayne swering, and forsweryngе, bothe by god and by his creatures: as the common vse of swering, in bying, sellinge, and in our dayly communicacion, to the intente euerye Chrystyan mannes worde, shoulde be aswell regarded in such matters as yf he shoulde confyrme his communication wyth an othe. For euerye christian mans woorde (sayeth Saynt Hierome) should be so true, that it should be regarded as on othe. And Chrysostome witnessing the same saythe: It is not conueniente to sweare, for what nedeth vs to sweare, when it is not lawefull for one of vs to make a lie vnto another. Peraduenture some will saye: I am compelled to sweare, for els men that do common wyth me, or do bye and sell wyth me, wyl not beleue me. To this answereth S Chrysostome, that he that thus saithe, sheweth hym selfe to be an vniust, and a deceytfull personne: for yf he were a trusty man, and his dedes taken to agree wyth his wordes, he shoulde not nede to sweare at all. For he that vseth trueth and playnes in his bargayninge and communication, he shal haue no nede by such vayne swearing, to bryng himself in credēce

Vayne sweringe is forbiddē

An obiection.

An aunswere.

wyth his neyghbours, nor his neighbours will not mistrucke hys sayinges. And if his credence bee soo muche lost in dede, that he thinketh no man wil beleue him without he sweare, thē he mai wel thinke his credence is cleane gone. For truth it is) as Theophilactus writeth that no man is lesse trusted, thē he that vseth much to sweare. And almightye god by the wyse man sayth: That man which sweareth much, shal be ful of sinne, and the scourge of GOD shal not departe from his house.

Eccl. xxiii

Another obiection.

But here some men wil say, for excusing of their many othes in theyr daily talke: why should I not sweare, when I sweare truelye. To suche menne it may be sayd that though they sweare truely, yet in swearing often, vnaduisedly for trifles, without necessitye and when they shoulde not sweare, they be not without fault, but do take gods most holy nam in vaine. Much more vngodly and vnwise men are they, that abuse gods most holy name, not onely in byinge and sellinge of smal thinges dayly in al places, but also eating, drinking, playing, commoning and reasoning. As yf none of these thinges myght be doen, excepte in doyng of them the moost holye name of God be commonly vsed, and abused, bayne ly, and vnreuerently talked of, sworne by and for sworne, to the breaking of Gods commaundemente, and procurement of his indignacion.

In Answere.

# The seconde parte of the Sermon, of Swearyng.

YOu haue bene taught in the fyrst parte of thys sermon agaynst swering & periury what great daunger it is to vse the name of GOD in vayne. And that all kynde of swearinge is not vnlawefull, neythee agaynst Gods commaundemente, and that there be thre thynges required in a lawefull oth. Fyrst, that it be made for the maintenaunce of the truth. Seconde that it be made with iudgemente, not rashelye & vnaduisedly. Thirdlye, for the zeale and loue of iustyce. Ye heard also what commodities cõmeth of lawfull othes: And what daunger cõmeth of rashe & vnlawefull othes. Nowe as concerninge the rest of the same matter, ye shall vnderstãd that as wel they vse y name of god in vaine, that by an oth make lawefull promyses of good and honest thinges, and performe theim not: as they, whiche doo promise euil and vnlawefull thinges, and doe perfourme the same. Of suche men that regarde not their godly promyses bounde by an othe, but wittingly and wilfully breaketh theim, we doo reade in holye Scripture two notable punyshmentes. Fyrst, Iosue and the people of Israell made a league and fayethfull promyse of perpetuall amytye and frendshippe with the Gabaonites: not withstandyng, afterward in the dayes of kyng Saule, many of these Gabaonites were murdered, contrary to y said faithfull promise made. Wherewith almyghtye God was soore displeased, that he sente an vnyuersall hunger vpon the whole countrye, whyle the coũtry

Lawfull othes and promyses woulde bee better regarded.

Iosue. ix.

tynued by the space of three yeares. And God would not withdraw hys punyshmente, vntyll the sayd offence was reuenged by the deathe of .vii. sonnes, or nexte kynsmen of kynge Saule. Also, wher as Sedechias, kynge of Jerusalem, had promysed fydelytye, to the kynge of Chaldea: afterwarde, when Sedechias, contrary to hys othe and allegeaunce, dyd rebel agaynst kynge Nabugodonozor: thys Heathen kynge, by Gods permissyon and suffraunce inuading the land of Jewry, and besiegynge the Cytye of Jerusalem, compelled the sayde kyng Sedechias to flee, & in fleeinge toke hym prysoner, slewe hys sonnes before hys face, and put out bothe his eyes, and binding hym with chaynes, led hym prysoner myserablye into Babylon.

ii. Reg. xi.

An vnlawful othes and promyses are not to be kepte.

Thus doeth God shew playnely, howe muche he abhorreth breakers of honest promyses, bounde by an othe made in hys name. And of theym that make wicked promyses by an othe, and will performe the same: we haue example in the scrypture, cheyfelye of Herode, of ỹ wicked Jewes, and of Jephthath. Herode promysed by an othe vnto the damosell whyche daunsed before hym, to geue vnto her whatsoeuer she shoulde aske: when she was instructed before of her wycked mother, to aske the heade of Saint John Baptiste. Herode as he toke a wycked othe soo he more wyckedlye performed the same, & cruellye slewe the most holy Prophete: Lykewise did ỹ malycyous Jewes make an othe, cursynge thẽselues yf they dyd eyther eate or drynke, vntil they had slayne S. Paule. And Jephthath, when God had geuen to him victorye of the chyldren of Ammon, promysed of a foolysshe

Mat. xiiii.

Actes. xxiii

Judicũ. xi.

deuocion

deuocion vnto god, to offer for a sacrifice vnto him that person whych of his owne house shoulde fyrste meete wyth him, after his retourne home. By force of whiche fonde and vnaduised othe, he did slea his owne and onely doughter, which came oute of his house with myrthe and ioye to welcome him home Thus the promyse whiche he made moste foolyshly to god, agaynst Gods euerlasting wyl and the law of nature, most cruelly he performed: so committyng against God double offence. Therfore, whoso euer maketh anye promise, bindinge him selfe therunto by an othe: lette hym forsee that the thynge which he promiseth be good, honest, & not agaynste the commaundemente of God, and that it be in his owne power to performe it iustly: And such good promyses muste all men kepe euermore assuredlye. But yf a manne at anye tyme shall, eyther of ignoraunce or of malice, promyse and sweare to do any thynge, which is eyther against the law of Almighty God, or not in his power to performe: let hym take it for an vnlawful and vngodly othe.

Now something to speake of Periury, to the intente you should know how great and greuous an offence agaynst God this wilful periury is. I will shew you what it is to take an oth before a Judge vpon a boke. First, when they laying theyr handes vpon the Gospel boke, do sweare truely to enquire and to make a true presentment of thinges, wherwyth they bee charged, and not to let from sayinge the trueth and doyng truely for fauour, loue, dread, or malice of anie personne, as God may helpe them and the holye contentes of that booke: They muste

Agaynste periurye.

An othe before a Judge.

consider that in that boke is conteyned gods euer-
lastinge trueth, his moost holye and eternal worde,
wherby we haue forgeuenes of our sinnes, and bee
made inheritours of heauen, to liue for euer with
gods angels and his sayntes, in ioy and gladnesse.
In the gospel boke is conteyned also gods terrible
thretes to obstinate sinners that wyl not amende
theyr lyues, nor beleue the trueth of God his holye
worde: and the euerlasting payne prepared in hell
for Idolaters, hipocrytes, for false and vayne swe-
rers, for periured men, for false wytnesse bearers,
for false condemners of innocent and giltlesse men
and for theym which for fauoure hide the crimes of
euill doers, that they shoulde not bee punished. So
that whosoeuer wilfullye forswereth himselfe vpon
Christes holy Euangely, they vtterly forsake gods
mercy, goodnesse and trueth, the merites of our sa-
uiour Christes natiuitye, lyfe, passion, deathe, resur-
rection, & ascencion. They refuse the forgeuenes of
sinnes, promysed to all penitente sinners, the ioyes
of heauen, the companye with Angels and sayntes
for euer. Al whiche benefytes & comfortes, are pro-
mysed vnto true Christian persons in the Gospell.
And they so beyng forsworne vpon the Gospell, do
betake theymselues to the deuils seruice, the master
of al lyes, falshode, decept, & periury, prouokyng the
great indignacion and curse of God agaynst them
in this life, and the terrible wrath and iudgemente
of our sauiour Christe, at the greate day of the laste
iudgemēt, when he shal iustly iudge both the quick
& the dead, according to their workes. For who so-
euer forsaketh the trueth, for loue or displeasure of

any

any man, or for lucre and profite to him selfe, dothe forsake Christ, and with Judas betray hym.

And although such periured mens falsehode bee now kept secrete, yet it shalbe opened at the last day when the secretes of al mens heartes shalbe manifest to all the worlde. And then the trueth shall appeare, and accuse them: and theyr owne conscience with all the blessed company of heauen, shall beare witnes truely against thē. And Christ the ryghteous iudge, shall then iustly condemne them to euerlastyng shame and death. This sinne of periury, almighty God by the Prophet Malachy, doth threaten to punyshe sore, saying vnto the Iewes: I wyll come to you in iudgement, & I wyll be a swyft witnes and a sharpe iudge, vpon sorcerers, adulterers and periured persons. Which thing to the Prophet zachari God declareth in a vision, wherein the prophete sawe a booke fleing whyche was xx. cubytes long, and .x. cubites broade, God saying then vnto him: This is the curse ỹ shall go forth vpon the face of the earth, for falsehod, false swearynge, and periurye. And this curse shall enter into the howse of the false manne, and into the house of the periured manne, and it shall remayne in the myddeste of hys house, and consume hym, the tymber and stones of hys house. Thus you se how much God doth hate periury, and what punyshmente God hath prepared for false swearers and periured persons.

though periurye doe escape here vnpunished & vnpunished, it shall not do so euer.

Mala. iii.

Zache. v.

Thus you haue heard, howe and in what causes it is lawfull for a Christian man to sweare: ye haue hearde what properties and condicions a lawefull othe must haue, and also howe suche lawfull othes

are both godlye, and necessarye to be obserued: ye haue heard, that it is not lawefull to sweare vainely (that is) other wayes then in such causes, and after suche sorte as is declared. And finallye, ye haue heard howe damnable a thinge it is, eyther to forsweare our selues, or to kepe an vnlawfull and an vnaduised oth. Wherefore let vs earnestlye call for grace, that all vayne swearynge and periurye sette apart, we may only vse such othes as be lawe ful and godly, and that we maye truelye without all fraude kepe the same, accordyng to Gods wyl and pleasure. To whom with the sonne and holye ghost. be all honour and glory. Amen.

# A Sermon, howe daungerous a thynge it is to fall from God.

FOur going from GOD, the wiseman saith, that pryde was the fyrste begynnynge: for by it mans hearte was turned from GOD his maker. For pryde (saith he) is the fountaine of all synne: he that hath it shall be full of curssinges, and at the ende it shall overthrow hym. And as by pryde and synne we goo from GOD: so shall God and all goodnes with hym go from vs. And the Prophete Ozee doeth playnelye affirme, that they whyche go away styll from God by vicious lyuing, and yet woulde go about to pacifie hym otherwyse by sacrifice, and entertayne hym thereby, they labour in vayne. For, notwythstandyng all theyr sacrifice, yet he goeth styll away frō them. For so much (saith the Prophete) as they doo not applye theyr myndes to returne to GOD, although they go about with whole flockes & heardes to seke the Lorde: yet they shall not fynd hym, for he is gone away from them. But as touchynge our turnynge to God, or from God: you shall vnderstand, that it may be done diuers wayes. Somtymes directly by Idolatrye, as Israell and Juda then dyd: sometimes men go from God by lacke of faith, and mistrustyng of God, whereof Esai speaketh in thys wyse: woe to them that go downe vnto Egipt to seke for helpe, trustyng in horses, & hauing confydence in the nombre of chariotes & puissaunce or power of horsemen: They haue no confydēce in the holy god of Israel, nor seke for the Lord.

Ecclē. x.

Osee. v.

Esay. xxxi.

But what foloweth? The Lorde shal let his hande fall vppon theym, and downe shall come, bothe the helper, and he that is holpen. They shalbe destroyed al together.

Sometime men go from God by the neglecting of hys commaundementes concerning their neighbours: which cõmaundeth them to expresse hartye loue towardes euery man. As Zachary sayde vnto the people of Gods behalfe: Geue true iudgement, shewe mercy and compassion euery one to his brother, imagin no deceit towards, widowes, or chyldren fatherles & motherlesse, towards stranger, or the poore, let no mã forge euil in his harte agaynst his brother. But these thynges they passed not of, they turned theyr backes & went theyr waye, they stopped theyr eares that they might not heare, thei hardened theyr heartes as a Adamant stone, that they might not listen to the law, & the wordes that the Lord had sent through his holy spyryte, by hys auncient Prophetes. Wherefore the Lord shewed his great indignation vpon them. It came to passe (saith the Prophete) euen as I tolde them: as they would not heare, so when they cried they were not heard, but were scatered into al kingdomes, which they neuer knew, & theyr land was made desolate. And to be short, al they ỹ may not abide the worde of God, but folowing the perswasions & stubbernes of their owne heartes, go backeward & not forward (as it is said in Jeremi) thei go & turne awai from God. Insomuch that Origene saith. He that with mynd, with study, with dedes, with thought & care, applyeth & geueth himselfe to gods word, & thinketh

Zache. vii.

Hier. vii.

Hier. vii.

thinketh vppon his lawes day & night, geueth him selfe wholly to god, & in his preceptes & commaundementes is exercised: this is he that is turned to God. And on thother parte (he sayth) whosoeuer is occupyed wyth fables & tales when the word of god is rehearsed, he is turned from God. Whosoeuer in time of reading gods worde, is careful in his minde of worldly busines, of mony or of lucre: he is turned frome God. Whosoeuer is entangled wt the cares of possessiõs, filled with couetousnes of riches whosoeuer studyeth for the glory and honor of this worlde he is turned frome God. So that after hys mynde, whosoeuer hathe not a speciall mind to that thinge that is cõmaunded or taught of god, he that doth not listen vnto it, embrace and prynte it in his hearte, to thintent that he may duly fashion his life therafter he is plainely turned from god, although he do other thinges of his owne deuocion & mind, whiche to him seme better, & more to gods honor. Whiche thing to be true, we be taught & admonisshed in the holy scripture by therãple of king Saul who being commaunded of God by Samuell, that he should kil al the Amalechites, & destroy thẽ clerlye with their goodes & cattel: yet he, being moued partly with pitye, and partly (as he thought) wyth deuocion vnto god, saued Agag the kinge, & al the chiefe of their cattell, therewyth to make sacrifyce vnto god. Wherwythal god being displeased highlye, layd vnto the prophet Samuel: I repent that euer I made Saul a king, for he hath forsaken me and not folowed my wordes, & so he commaunded Samuell to shewe him. And when Samuel asked wher- 1. Reg. xv.

wherefore (contrary to Gods worde) he had saued the cattell: he excused the matter, partely by feare, sayinge he durste do none other, for that the people woulde haue it so: partly, for that they were goodly beastes, he thought God wold be content, seyng it was done of a good intente and deuocion, to honour God with the sacrifice of them.

But Samuell reprouinge all such intentes and deuotions (seme they neuer so muche to Gods honour, yf they stand not wyth his worde, wherby we maye bee assured of his pleasure) said in thys wyse: Wold god haue sacrifyces & offeringes? Or rather that his worde shoulde be obeyed? To obeye hym, is better then offeringes, and to lysten to hym, is better then to offer the fat of Rammes: yea, to repugne agaynst his voyce, is as euill as the sinne of southsayinge: and not to agree to it, is lyke abhominable Idolatry. And nowe, forasmuch as thou hast caste awaye the worde of the lorde, he hathe caste awaye thee, that thou shouldest not be kinge.

The turnynge of God from man.

By al these examples of holy Scripture, we may knowe, that as we forsake God: so shal he euer forsake vs. And what miserable state doth consequētly and necessarely folowe therevpon, a man may easely consyder by the terrible threatninges of GOD. And althoughe he consider not al the sayde miserie, to the vttermost, being so great that it passeth anye mans capacitye in this lyfe sufficiently to consider the same: yet he shal sone perceaue so much therof, that if his heart be not more then stonye, or harder then the Adamante, he shal feare, tremble, and quake, to call the same to hys remembraunce.

Fyrste

Firſt the diſpleaſure of God towardes vs, is cõmõly expreſſed in the ſcripture by theſe two thynges: by ſhewyng his fearefull countenaunce vpon vs, and by turnynge his face, or hiding it from vs. By ſhewyng his dreadfull countenaunce, is ſignyfyed hys great wrath: but by turnynge hys face or hydyng therof, is many times more ſignified, that is to ſay: that he cleareIye forſaketh vs, and geueth vs ouer. The which ſignifications be taken of the properties of mens maners. For men towards thẽ whom they fauour, commõly beare a good, a chereful, and a louing countenaunce: ſoo that by the face or countenaunce of a man, it doth commonlye appeare, what wil or minde he bereth towards other So, whẽ god doth ſhew his dreadful countenaũces towardes vs, that is to ſay, doth ſend dreadful plagues, of ſworde, famine, or peſtilence vpon vs, it appeareth that he is greatly wroth with vs. But whẽ he withdraweth from vs hys word, the right doctryne of Chryſt, hys gracyouſe aſſyſtence and ayde (which is euer ioyned to hys word) and leaueth vs to our owne wit, our owne wil and ſtrength: he declareth then, that he begynneth to forſake vs. For wheras God hath ſhewed to al theym that truelye beleue his goſpel, his face of mercy in Jeſus Chriſt which doeth ſo lighten theyr heartes, that they (yf they behold it, as they ought to do) be tranſformed to hys image, be made partakers of the heauenlye lyghte, and of his holye ſpirite, and be faſhyoned to him, in al goodnes requiſite to the chyldren of god: ſo, if they after doe neglecte the ſame, if they be vnthankefull vnto hym, if they ordre not theyr lyues

acoꝛding to his example and doctryne, and to the
setting foꝛth of his gloꝛy, he will take awaye from
thē his kingdom, hys holy woꝛd, wherby he shulde
reigne in theym, because they bꝛynge not foꝛthe the
frute thereof, ẏ he loketh foꝛ. Neuertheles, he is so
mercyfull, & of so long sufferaunce, that he doth not
shew vpō vs, that great wꝛath sodainly. But whē
we begin to shꝛinke from his woꝛde, not beleuynge
it, oꝛ not expꝛessing it in our liuinges: first he dothe
send his messēgers, the true pꝛeachers of hys woꝛd
to admonishe and warne vs of our duetie: that as
he foꝛ his parte, foꝛ the greate loue he bare vnto vs
deliuered his owne sōne to suffꝛe death, that we by
hys death myght be delyuered from deathe, and be
restoꝛed to the life euerlastinge, euermoꝛe to dwell
with him, and to be partakers & inheritours with
him, of his euerlastyng gloꝛy and kingdome of hea-
uen: so againe, that we foꝛ our partes, should walke
in a godly lyfe, as becummeth his chyldꝛen to doo.
And if this wil not serue, but still we remaine diso-
bedient to hys wooꝛde and wyl, not knowing him
not louing him, not fearing him, not puttinge oure
whole trust & confidence in him: & on the otherside
to our neighbours behauing oure selues vncharyt-
ably, by disdaine, enuy, malice, oꝛ by commyttynge
murther, robbery, adulterye, gluttonye, deceite, ly-
ing, swearing, oꝛ other like detestable woꝛkes, and
Hebꝛ. iiii. vngodly behauiour: thē he thꝛeatneth vs by terry-
Psalm. xcv ble communications, swearing in great anger that
whosoeuer doth these woꝛkes, shall ne-
uer entre into his rest, whych is
the kingdom of heauen.

(.i.)

The

# ¶ The seconde parte of the Sermon of falling from God.

IN the former part of this sermō, ye haue learned howe many maner of wayes men fall from God: some by Idolatrye, some for lacke of faythe, some by the neglectinge of theyr neyghbours, some by not hearinge of gods word, some by the pleasure they take in the vanityes of worldly thinges. Ye haue also learned in what mysterye that man is, which is gone frome god. And how that god yet of his infinite goodnes to cal agayne man from that his misery, vseth fyrst gentle admonicions by his preachers, after he layeth on terrible threatninges: Nowe if thys gentle monicion & threatning together do not serue, then god wil shewe his terrible countenaunce vpon vs, he wil powre intollerable plages vpon our heads, and after he will take away from vs, al his ayde & assistence, where wyth before he did defende vs frō al such maner of calamitie. As the Euangelical prophete Esay, agreing wᵗ Christes parable, doth teach vs, saying: That god hath made a godly vineyard for his beloued children: he hedged it, he walled it round about, he plāted it wyth chosē vines, & made a turret in ỹ middes therof, and therin also a wine presse. And when he loked that it should bryng him furth good grapes, it brought forth wilde grapes: and after it foloweth: Now shal I shew you (saith God) what I will do wyth my vyneyarde. I wyll plucke downe the hedges, that it may perish: I will

Esay. v.

Math. xxi.

breake downe the walles, that it maye bee troden vnder foote: I wil let it lye waste: it shal not be cut, it shall not be digged, but briers and thornes shall ouergrowe it, and I shal commaunde the cloudes, that they shal no more rayne vpon it.

By these threatninges we are monished & warned that yf we whych are the chosen vineyard of god, bring not furth good grapes, ỹ is to say, good workes that may be delectable & pleasaunt in his sight, when he loketh for them, when he sendeth his messengers to call vpon vs for theim, but rather bring forthe wylde grapes, that is to say, lower workes, vnswete vnsauery, & vnfruteful: thē wyl he plucke away al defence, & suffer greuous plages of famine & battaile, dearth & death, to light vpon vs. Finally yf these doe not yet serue, he will let vs lye wast, he wil geue vs ouer, he wil turne away frō vs, he wil dig & delue no more about vs, he wil let vs alone, & suffer vs to bringe furth euen such fruit as we wyll to bring furth brābles, briers & thornes, al naughtines, al vice, & that so aboūdantly, ỹ they shal clene ouergrow vs, choke strangle, & vtterly destroy vs. But they ỹ in this world, liue not after god, (but after theyr owne carnall libertye) perceyue not this great wrath of god towards thē, ỹ he wil not dig, nor delue any more about thē, ỹ he doth let thē alon euen to thē selues. But they take this for a greate benefyte of god, to haue all their owne lyberty: & so they lyue as carnal libertye, wer ỹ true lyberty of ỹ gospell. But god forbyd (good people) that euer we shuld desyre suche libertie. For although god suffer sometymes ỹ wycked to haue their pleasure in this

woorlde

woꝛlde yet the ende of vngodly liuing is at lengthe endles destructiō. The murmuring Israelits, had ẏ thei longed foꝛ, they had quailes enough, yea, tyll they were wery of them. But what was the ende thereof? There sweete meate had soure sauce: euen whyles the meate was in their mouthes, the plage of god lighted vpon them, and sodaynely they died So, yf we lyue vngodlye, and god suffereth vs to folow our owne willes, to haue our owne delyghtes & pleasures, & coꝛrecteth vs not wyth some plage it is no doubte, but he is almoste vtterly displeased wyth vs. And although it be long oꝛ he stricke, yet many tymes, when he striketh suche personnes, he striketh them at ons foꝛ euer. So ẏ when he doeth not strike vs, whē he ceaseth to afflict vs, to punish oꝛ beate vs, & suffereth vs to run headlonges into al vngodlynes, and pleasures of this woꝛlde ẏ we delight in, wꝫout punishmēt & aduersity, it is a dꝛed ful token ẏ he loueth vs no lōger, that he careth no lēger foꝛ vs, but hath geuē vs ouer, to our owne selues. As long as a man doth pꝛoine his vines, doth digge at the rootes, and doeth laye freshe yearth to them, he hath a minde to them, he perceaueth some token of fruitfulnes that may be recouered in thē: but when he will bestowe no moꝛe such cost and laboꝛ aboute them, then it is a signe that he thynketh they wyl neuer be good. And the father as longe as he loueth his child, he loketh angerly, he coꝛrecteth him when he doeth amysse: but when that serueth not, & vpon that he ceaseth from coꝛrection of hym and suffereth him to do what he list himself, it is a signe that he intēdeth to disinherite him, & to caste

Nueme. xi.

him away for euer. So surly, nothyng should perce our hearte so sore, and put vs in such horrible feare as when we know in our conscience, that we haue grieuously offended god, and do so continue, & that yet he stryketh not, but quietlye suffereth vs in the naughtines that we haue delyght in. Then specially it is tyme to cry, & to crye agayne, as Dauid did

Psalme. li. Psal. cxlii. Cast me not away from thy face, & take not awaye thy holy spirite from me. Lord turne not away thy face from me, cast not thy seruaunt away in displeasure. Hide not thy face from me. lest I be lyke vnto

Psal. xxvi. thē that go down into hell. The which lamentable prayers of him, as they do certifye vs, what horrible daungers they be in, frō whom god turneth his face (for the time, & as long as he so doth:) so should they moue & stir vs to cry vpō god, wt al our heart ẏ we may not be brought into ẏ state, whych doubtles is so sorowful, so miserable, & so dreadful, as no tong cā sufficiētly expresse, or any heart can thinke For what deadly griefe may a man suppose it is to be vnder the wrath of god, to be forsaken of him, to haue his holye spirite the authour of al goodnes, to be taken from him, to be brought to so vyle a condicion, that he shalbe left mete for no better purpose then to be for euer condemned to hell. For not onely such places of Dauid do shewe, that vpō the turning of gods face from any persons, thei shalbe left bare from al goodnes, & farre from hope of remedy but also the place rehersed last before of Esay, doth meane the same, which sheweth, that god at lēgth doth so forsake his vnfruitful vinyarde, that he wil not only suffre it to bring furth wedes, bryers, and

 thornes

thornes, but also, further to punish the vnfruitefulnes of it, he saith he wil not cut it, he will not delue it, & he wil commaunde the cloudes, that they shall not rain vpon it, wherby is signified ỹ teachynge of his holy word: which saint Paule after a lyke maner, expressed by planting and waterynge, meaning that he wil take that away from thē. So that they shalbe noo lenger of his kingdome, they shalbe noo lenger gouerned by his holy spirite, they shalbe put from the grace and benefites that they had, & euer mighte haue enioyed through Christe. They shalbe depryued of the heauenly light, & life which they had in Christ, whiles they abode in him. They shalbe, (as they were once) as men without god in this world, or rather in woorse taking. And to be shorte, they shalbe geuen into the power of ỹ deuil, whych beareth the rule in all thē, that be caste awaye from god, as he did in Saule and Judas, and generally in all suche as worke after their owne wylles, the childzen of mystrust and vnbelyefe.

Let vs beware therfore (good christian people) lest that we, reiecting or casting away gods word, (by the which we obtein & reteine true fayth in god) be not at length cast of so farre, ỹ we become as ỹ childzen of vnbeleif, which be of two sortes, far diuers yea almost cleane contrary, and yet both bee perys far frō returning to god. The one sort, onely wayinge their sinfull & detestable liuing, with the right iudgement & straynghtnes of gods righteousnes, be so without counsayle, and be soo comfortles, (as all they must nedes be, from whom the spirite of counsayle and comforte is gone (that they will not be perswaded

1. Reg. xv.

swaded in theyr hartes, but that either god cannot or els that he wil not take them again to his fauor and mercye. The other, hearing the louyng & large promises of gods mercy, and soo not conceiuinge a right faith thereof, make those promises larger thē euer god did: trusting that although thei continue in theyr sinfull and detestable liuing neuer so longe yet that god at the ende of their life, wil shewe hys mercy vpon them, and that then, thei wil returne.

Eze. xviii. and xxxiii. And both these two sortes of mē, be in a damnable state: and yet neuertheless, God, (who willeth not the death of ỹ wicked) hath shewed meanes, wherby both ỹ same (if they take hede in season) maye escape. The fyrst, as they doe dreade Gods ryghtfull iustice in punishing sinners: (wherby they should be dismaid & should despayre in dede, as touching any hope that may be in themselues) so if they would constantly or stedfastly beleue, ỹ gods mercy is ỹ remedy appoynted against such dispayre & distruste, not onely for them but generally for al ỹ be sorye & truly repētaunt, and wil therwithal stick to gods mercy, they may be sure they shall obtein mercy, & enter into ỹ port or haue of laueg arde, into ỹ whych who soeuer doth come, be thei before time neuer so wycked, thei shalbe out of daunger of euerlastyng damnacion, as god by Ezechel saith: what tyme soeuer the which doth returne, and take earnest and true repentaunce, I wil forget al hys wyckednes.

Agaynste desperacion

Eze. xxxiii.

Agaynste presumpcion,

The other, as they be ready to beleue gods promises, so they should be as ready to beleue ỹ threatninges of god: aswell they shoulde beleue the lawe as the gospell: aswell that there is an hel and euer-

lastyng

lastyng lyfe, as that there is an heauen, and euer lastynge ioye, alwell they should beleue damnatiō to be threatned to the wicked and euill doers, as saluation to be promysed to the faythfull in word and workes: alwell they shoulde beleue God to be true, in the one, as in the other. And the sinners that continue in theyr wycked lyuyng, ought to thinke that the promises of Goddes mercy and the Gospel, pertayne not vnto them, beyng in that state: but onely the lawe, and those scriptures, whych conteine the wrathe, and indignation of God, and his threateninges, whych should certify them, that as they do ouer boldely presume of Gods mercy, & lyue dissolutely: so doth God styll more and more withdraw his mercy from them, and he is so prouoked therby to wrath at lengthe, that he destroieth suche presumers many tymes sodaynely. For of such Saynte Paule sayde thus: when they shall saye it is peace, 1.Thes.v.
there is no daunger, then shall sodayne destruction come vpon them. Let vs beware therefore, of suche naughtye boldenesse to synne: for God, which hath promysed his mercy to them that be truelye repentaunt, (althoughe it be at the latter ende) hath not promysed to the presumtuous sinner, eyther that he shall haue longe lyfe, or that he shall haue true repētaunce at the laste ende. But for that purpose hath he made euerye mannes death vncertaine, that he shoulde not put his hope in thend, and in the meane season (to Gods hygh displeasure) lyue vngodlye. Wherfore, let vs folowe the counsayle of the Wyse man: let vs make no tarying to turne vnto the lord let vs not put of, from day to day, for sodaynly shal

his wrath come, and in tyme of vengaunce he wyll destroy the wicked. Let vs therfore turne betimes
Ose.xiiii. and whē we turne, let vs pray to GOD, as Ozee teacheth, saying: Forgeue vs al our sins, receiue vs graciously e. And if we turne to him, with an humble & a very penitent heart, he wyll receiue vs to his fauour and grace, for his holye names sake, for his promyse sake, for his truth and mercyes sake, promised to al faithfull beleuers in Jesus Christ, his onelye natural sonne. To whom the onely Sauiour of the worlde, with the father and the holye Ghost, be all honour, glorye, and power, world without ende. Amen.

✠

C D

# An exhortacion agaynste the feare of deathe.

IT is not to be meruayled, ẏ worldlye men doe feare to dye: for death depryueth them of al worldlye honours, ryches, and possessions, in ẏ fruition whereof, the worldly man counteth himselfe happye, so longe as he may enioye them at his owne pleasure, and otherwise, if he bee dispossessed of the same, withoute hope of recouerye, then he can none other thinke of himselfe, but that he is vnhappye, beecause he hath lost his worldlye ioye and pleasure. Alas thinketh this carnal man, shal I now departe for euer, frō al my honours, al my treasure, from my countrei, frēdes, riches, possessions, & worldly pleasures, which are my ioye and heartes delyghte? Alas that euer that daye shall come, when all these I muste bydde fare well at once, and neuer to enioye any of them after. Wherfore it is not wythout great cause spoken of the Wyse man: O death, how bitter & sower is the remembraunce of thee, to a man that lyueth in peace, and prosperitie in his substaunce, to a man liuinge at ease, leading his lyfe after his own mind wythoute trouble, and is therewithal wel pampered and fedde? There bee other menne, whom this worlde doth not so greatly laugh vpon, but rather vexe and oppresse with pouertie, sickenesse, or some other aduersitye, yet they doo feare death, partelye because the fleshe abhorreth naturally his owne so rowfull dissolution, which death doth threaten vnto them, and partlye, by reason of syckenesses, and Eccle. xli.

paynefull diseases, whyche be moste strong panges and agonies in the flesh, and vse commonly to come to sycke men before deathe, or at the least, accompanye death, whensoeuer it commethe.

Although these two causes seme great & weighty to a worldly mā, wherupon he is moued to fear death, yet there is a nother cause much greater thē any of these afore rehersed, for which in ded, he hath iust cause to feare death, and that is the state & condicion, wherunto at the last ende, death bringeth al them that haue their hearts fixed vpon this world without repentaunce and amendment. This state & condicio is called the second death, which vnto all such, shal insue after this bodely death. And this is that death, which in ded ought to be dred & feared: for it is an euerlasting losse without remedie of the grace and fauoure of god, and of euerlastinge ioye, pleasure and felicity. And it is not onely the losse for euer of all these eternall pleasures, but also it is the condemnacion, both of body and soul, (wythout eyther appellacion, or hope of redempcion) vnto euerlastyng paynes in hell. Vnto this state deathe sente the vnmerciful and vngodly rych man (that Luke speaketh of in his gospell,) who liuing in al wealth and pleasure in this worlde, and cherishing himself dayrye wyth dayntye fare, and gorgeous apparell, dispysed poore Lazarus, that laye pitifullye at his gate, miserably plagued, and ful of soores, and also greuously pyned wyth hunger. Luke. xvi.

Both these two were accused of death, whyche sente Lazarus the poore miserable man, by aungels anone vnto Abrahams bosome: a place of rest, plea-

sure

sure and consolation. But the vnmerciful richman descended doume into hell, & being in tormentes, he cried for comfort, complayninge of the intollerable payne that he suffered in ỹ flame of fyre, but it was to late. So vnto this place bodely death sendeth al them, that in this world haue theyr ioye & felicitye: al them, that in this world be vnfaithful vnto god, and vncharitable vnto theyr neyghbours. so dying wythout repentaunce, and hope of Gods mercye. Wherfore it is no maruayle, that the worldly man feareth death, for he hath much more cause so to do then he himselfe doeth consider.

Thus we se thre causes, why worldly mẽ feare deathe. One, because they shall lose thereby theyr worldely honoures, riches, possessions, and al theyr hearts desyres: Another, bee cause of the paynefull diseases, and bitter pangues, whych commonly mẽ suffre, eyther before or at the tyme of death: but the chiefe cause, aboue all other, is the dreade of the miserable state, of eternal damnacõ both of body and soule, whych they feare shal folow after theyr departyng out of ỹ worldly pleasures of this present life. the fyrste. Seconde. thyrde.

For these causes be al mortal men, (which be geuen to the loue of this worlde) both in feare, & state of deathe, through sin (as the holy Apostle sayth) so lõg as they lyue her in this world. But (euerlasting thankes bee to almightye god for euer) there is neuer one of these causes, no nor yet they altogether that can make a true Christian man afrayde to die (which is the very membre of Christ, the temple of the holy goost, the sõ of god, and the very inheritour of the euerlasting kingdom of heauen:) but playnly Hebre. iiii. 1. Cor. iii.

contrary he conceyueth great and many causes, but doubtedlie grounded vpon the infallible and euerlastinge trueth of the woorde of God, whych mone him, not only to put awai the feare of bodely death but also for the manifolde benefyttes and synguler commodityes, which ensue vnto euery faithfull person, by reason of the same, to wishe, desyre, and long heartelye for it. For death shalbe to him no death at al, but a very deliueraūce frō death, from all paines cares, and sorowes, miseries, and wretchednesse of this worlde, and the very entry into rest; and a beginning of euerlasting ioye. a tasting of heauenlye pleasures, so greate, that neyther tongue is able to expresse, neither eye to se, nor eare to heare them: no nor for any earthly mans hearte, to conceyue them So exceedinge great benefytes they be, which god our heauenly father by his mere mercy, and for the loue of his sonne Jesus Christe, hathe layed vp in store, and prepared for them, that humbly submitte them selues to Gods wil, and euermore vnfainedly loue him, from the botome of their hearts. And we ought to beleue, that death being slaine by Christe cannot kepe any manne, that stedfastly trusteth in Christe, vnder hys perpetual tiranny & subiection, but that he shal ryse from death agayne vnto glory at the last daye, appoynted by almyghty God, lyke as Christe our heade, did ryse agayne, accordynge to Gods appoyntment the thyrde daye. For saynct Augustine sayth: The heade going before, the membres must to folow, and come after. And S. Paul sayeth: if Christe be ryseu frome the deade, we shall ryse also from the same. And to comforte al Christē

persons

perſons herein, holy Scripture calleth this bodely death a ſlepe, wherin mans ſenſes be (as it were) taken from him for a ſeaſon, & yet when he awaketh, he is more freſh, then he was when he went to bed: So, although we haue oure ſoules ſeperated from oure bodyes for a ſeaſon, yet at the generall reſurrection, we ſhalbe more freſhe, beautifull and perfecte, then we be now. For now we be mortal, thē we ſhal be immortall, now infecte with diuerſe infirmities, then clearely voide of all mortall infyrmities: now we be ſubiecte to all carnall deſyres, then we ſhalbe all ſpirituall, deſyring nothing but Gods glory, and thinges eternall. Thus is this bodely death, a dore or entring vnto life, & therefore not ſo muche dreadfull, (if it be rightly conſidered) as it is comfortable not a miſchief, but a remedy of al miſchief, no enemy but a frend, not a cruell tyraunt, but a gentle guide leadinge vs, not to mortalitie but to immortalytie, not to ſorowe and paine, but to ioye and pleaſure, and that to endure for euer, if it be thankfully take and accepted, as gods meſſenger, & patiently born of vs, for Chryſtes loue, that ſuffered moſt paynfull death, for oure loue, to redeme vs from death eternall. Accordynge herevnto, Saynte Paule ſayeth, oure lyfe is hid with Chriſt in God, but when oure lyfe ſhal appeare, then ſhal we alſo appere with him in glory. Why thē ſhal we feare to die? conſidering the manifold and comfortable promiſes of the goſpel, & of holye ſcriptures. God the father hath geuē vs euerlaſting lyfe, (ſayth S. Johu) and thys life is in his ſonne, he that hath the ſonne, hath life, and he that hath not ẏ ſon, hath not life. And this I wrote

Rom. viii.

Iohn. v.

faith.

Iohn.vi. sayth S. Iohn) to you, that beleue in the name of the sonne of god, that you mai know that you haue euerlasting lyfe, and that you doe beleue vppon the name of the sonne of God. And oure sauiour Christ

Iohn.vi. sayeth: he that beleueth in me, hath lyfe euerlastyng, and I wyll rayse him from death to lyfe, at the last

i.Cor.i. daye. S. Paule also sayth, that Christe is ordayned and made of God, our righteousnes, oure holynes and redemption, to the intente that he whyche will glorye, should glorye in the Lorde. S. Paul did contemne, and set little by al other thyngs, estemyng them as dunge whyche before he had in very greate pryce, that he mighte be founde in Christe, to haue euerlastyng life, true holynes, righteousnes and re-

Collos. iii. demption. Finallye S. Paule maketh a playne argument in thys wyse: If our heauenly father wold not spare his own natural sonne, but dyd geue him to death for vs: howe can it be, that wyth hym he should not geue vs al thyngs. Therfore if we haue Christe, then haue we wyth hym, and by hym, all good thynges whatsoeuer we canne in our hearts wyth or delyre: as victory euer death, sinne and hel: we haue the fauoure of God, peace with him, holynesse, wisedome, iustice, power, lyfe and redemtion: we haue by hym perpetuall health, wealth, ioy and blysse euerlastynge.

FINIS

# The second parte of the Sermon of the feare of death.

IT hath bene heretofore shewed you that there be three causes wherefore men do cōmonly feare death. Fyrst, the sorowful departing from worldly goods & pleasure. The second, the feare of the panges and paines that come with death. Last and principall cause is, the horrible feare of extreme misery, & perpetuall damnacion in time to come. And yet none of these [illegible] causes troubleth good men, because the[illegible] forgeue selues by true fayth, perfect charit[illegible] Lazarus & the endelesse ioy and blisse eu[illegible] christen man

Al those therefore, ha[illegible] ondeceauable word that be ioyned to [illegible] death cannot harme nor hinder hope, & perfe[illegible]y beleue in Chryst, but contrarie shal lasting d[illegible] promote the chrysten souls, which being Jesu Crenitent for their offences, departe hence in are [illegible] charitye, & in sure trust, that God is mercitre to theim, forgeuing their sinnes, for the merites out Jesus Chryst his onely naturall sonne.

can n[illegible]e seconde cause why some do feare death, is For the [illegible]nes, and greuous paynes, which partelye we be the[illegible] deathe, & partly accōpanieth or cometh did die & ro[illegible] whensoeuer it commethe. This feare, of the deade [illegible] the frayle fleashe, and a naturall pas- when we be de[illegible] vnto the nature of a mortal man, porall death, no[illegible] in gods promyses, and regarde of it shall much be [illegible]ges, which Christ vpon the crosse more perfectly. An[illegible]rable sinners, wyth considera- surelye be certified by[illegible]uerlasting lyfe to come in hea- ble truth of holy scrip[illegible] wage lesse those paynes, & [illegible] Paule) which hath p[illegible] meane this feare, that it shall

The secōde cause whye some do feare death.

& the same is he which hath geuen vs an earneste of the spirite. Therefore let vs be alwayes of good comforte, for we know: that so long as we be in the body, we be (as it were) farre frō god in a straunge countrey, subiect to many perilles, walkinge without perfect syght, & knowledge of almyghtye God, onely seing him by faith in holye scryptures. But we haue a courage & desire rather to bee at home with God & our sauiour Christ, farre from the body, where we may beholde hys Godhead, as he is, face to face, to our euerlastyng comforte. These be them as dum[illegible] wordes in effecte, wherby we may perpyce, that he [illegible] life in this worlde, is resēbled & lyke euerlastyng life, [illegible] in a straunge countrey, farre

Collos. iii. demption. Finallye S. Paule [illegible] vering vs from our bogument in thys wyse: If our heauenly [illegible] into oure owne not spare his own natural sonne, but dyd [illegible] wyth god to death for vs: how we can it be, that wyth [illegible] so that to should not geue vs al thyngs. Therfore if we [illegible] all true Christe, then haue we wyth hym, and by hym, [illegible] on good thynges whatsoeuer we canne in our hea[illegible] we wyth or desyre: as victory euer death, sinne an[illegible] laye we haue the fauoure of God, peace with [illegible] Para- holynesse, wisedome, iustice, power, [illegible] that laye and redemtion: we haue by hy[illegible]yth sores, & perpetuall health, we alth to[illegible]ghly profitte and blysse euer- [illegible]nistery of An- lastynge. [illegible]ome, a place of [illegible]. Let vs thynke [illegible]e) but Christ hath [illegible]ore the same ioye and [illegible]d for Lazarus & the [illegible]e vnto hys saluatyon and

and gracyous redemptiō, & beleue his woꝛd, ſerue him from oure heartes, loue & obey him, & whatſoeuer we haue done hertofoꝛe contrary to his moſt holye wyl, now let vs repent in tyme & heareafter ſtudy to coꝛrect our lyfe: & doubt not, but wee ſhall fynd him as mercifull vnto vs, as he was eyther to Lazarus, oꝛ to the thief whoſe examples are wꝛytten in holye ſcripture, foꝛ the comfoꝛt of thē that bee ſinners, and ſubiect to ſoꝛowes, miſeries, & calamities in this woꝛld, that they ſhould not diſpayꝛe in gods mercye, but euer truſt therby to haue foꝛgeuenes of their ſinnes & life euerlaſting, as Lazarus & the thiefe hadde. Thus I truſte euery chriſten man perceyueth by the infallible oꝛ vndeceauable woꝛd of god, that bodely death cannot harme noꝛ hinder them that truly beleue in Chꝛyſt, but contrarie ſhal pꝛofit and pꝛomote the chꝛyſten ſouls, which being truely penitent foꝛ their offences, departe hence in perfect charitye, & in ſure truſt, that God is merciſull to theim, foꝛgeuing their ſinnes, foꝛ the merites of Jeſus Chꝛyſt his onely naturall ſonne.

The ſeconde cauſe why ſome do feare death, is ſoꝛe ſickenes, and greuous paynes, which partelye come beſoꝛe deathe, & partly accōpanieth oꝛ cometh with deathe whenſoeuer it commethe. This feare, is the feare of the frayle fleaſhe, and a naturall paſſion, belongynge vnto the nature of a moꝛtal man. But true faythe in gods pꝛomyſes, and regarde of the paynes & panges, which Chꝛiſt vpon the croſſe ſuffered foꝛ vs myſerable ſinners, woꝛthy conſideracion of the ioye and euerlaſting lyfe to come in heauen, wil mitigat & aſſwage leſſer thoſe paynes, & moderate oꝛ bꝛyng into a meane this feare, that it ſhall

The ſeconde cauſe whye ſome do feare death.

neuer be able to ouerthrow the hearty desyre, and gladnes, ỹ the Christian soule hath to be separated from this corrupt body, that it may come to the gracyous presence of our sauiour Jesus Christ. If we beleue stedfastly the word of god, we shal perceiue that such bodely sickenes, panges of death, or what soeuer dolorous paynes wee suffer, eyther before or with deathe, be nothing els in christen men but the rodde of oure heauenly & louing father, wherwyth he mercifully correcteth vs, eyther to trye and declare the fayth of hys patient children, ỹ they maye be founde laudable, glorious, and honorable in his sight, when Jesus Christ shalbe openly shewed, to be the iudge of all the worlde: or els to chastice and amend in them, whatsoeuer offendeth his fatherlie & gracious goodnes, least they shoulde perish euerlastyngly. And this his correcting rod, is common to all them that be truely his. Therfore let vs caste away the burden of synne, ỹ lyeth to heauye in oure neckes, and returne to God by true penaunce and amendement of our liues. Lette vs wyth pacience runne this course that is appoynted, sufferinge (for his sake that dyed for our saluacion) al sorowes & panges of death, and death it selfe ioyfullye. when God sendeth it to vs, hauinge oure eyes fyxed & set fast euer vpon the head & captayne of our faith, Jesus Christ: who (considering the ioy that he should come vnto) cared neyther for the shame, nor payne of deathe, but willingly conformyng and framinge his wyll to his fathers wyll, moost pacientlye suffered the moost shamefull and payneful death of the crosse, beynge innocent and harmelesse. And nowe therefore he is exalted in heauen, & euerlastingelye

Phil.ii.

sitteth

ſitteth on the right hande of the throne of god the father. Lette vs call to oure remembraunce therefore, the lyfe and ioyes of heauen, that are kepte for al them that pacientlye do ſuffer here with Chriſte: and conſydre that Chriſte ſuffered al his paynefull paſſion by ſynners, and for ſinners: and then wee ſhall wyth pacyence, and the more eaſelye, ſuffer ſuch ſorowes and paines, when they come. Let vs not ſette at lyghte the chaſtyſinge of the Lorde, nor grudge at hym, nor fall frome hym, when of hym we be corrected: for the Lorde loueth them whom he doeth correcte, and beateth euery one whom he taketh to be his chylde. What chylde is that (ſayth Saynt Paule) whom the father loueth, and doeth not chaſtice? If ye be wythoute Goddes correction (whych al his welbeloued and true chyldren haue) then be you but baſtardes ſmallye regarded of god and not his true chyldren. Hebre. xii.

Therfore, ſeynge that when we haue in earth oure carnall fathers to be oure correctours, we do feare theym, and reuerentlye take theyr correction, ſhall wee not muche more be in ſubiection to god oure ſpirituall father, by whome wee ſhall haue euerlaſtinge lyfe? And our carnall fathers ſometyme correct vs, euen as pleaſeth theim wythoute cauſe: but this father iuſtelye correcteth vs, eyther for oure ſinne, to the intente we ſhoulde amende, or for oure commoditye and wealth, to make vs therby partakers of his holyneſſe. Furthermore: all correction which God ſendeth vs in this preſent time, ſemeth to haue no ioye and comforte, but ſorowe & payne: yet it bryngeth wyth it a taſte of gods mercye and goodneſſe towards them that be ſo corrected, and

a sure hope of gods euerlastinge consolation in heauen. If then these sorowes, diseases and sickenesses and also deathe it selfe, be nothyng els but our heauenlye fathers rod, where by he certifieth vs of his loue & gracyous fauour, wherby he tryeth and purifieth vs, whereby he geueth vnto vs holines, and certifieth vs that we be his children, & he our mercifull father: shall not wee then, wythal humilytye, as obediente & louinge children, ioyfully kysse oure heauenlye fathers rod, and euer saye in our hearte with our sauioure Jesus Chryst: Father, if this anguyshe and sorowe whych I fele, & death whych I
Math. xxvi see approche, maye not passe, but that thy wyll is that I muste suffer theim, thy wyll be done.

## ¶ The thirde parte of the Sermon.

### of the feare of death.

N this Sermon against the feare of deathe, twoo causes were declared, which commonly moue worldly men to be in much feare to dye, & yet the same doe nothyng trouble the faithfull and good lyuers, when deathe commeth, but rather geueth them occasyon greatly to reioyce, consydering that they shalbe deliuered from the sorowe and miserye of this worlde, and be brought to the greate ioie and felicity of the lyfe to come. Nowe the thyrde and specyall cause,
the thyrde cause whye death is to be feared. why deathe in dede is to be feared, is the miserable state of the worldelye & vngodly people, after theyr deathe. But thys is no cause at all, whye the Godlye and faythfull people shoulde feare death: but rather contrarye wyse, theyr Godlye conuersation in

thys lyfe & beleife in Chriſt, cleauynge continually to his merites, ſhould make thē to longe ſoore after that lyfe, that remaineth for them vndoubtedly after this bodely death. Of this immortall state, after this tranſitorye lyfe where we ſhall lyue euermore, in the preſens of God, in ioye and reſte, after victory ouer all ſickenelles, ſorowes, ſinne, & death: there be many, both playne places of holye Scripture, which confirme the weake cōſcience agaynſte the feare of all ſuche dolours, ſickenelles, ſinne, and bodely death, to aſſwage ſuch tremblynge and vngodly feare, and to encorage vs with comforte and hope of a bleſſed state after this lyfe. Saint Paule wiſheth vnto the Epheſians, that God the father of glory would geue vnto them the ſpyryte of wiſedome & reuelation, that the eyes of theyr heartes myght geue lyghte to knowe hym, and to perceiue howe great thynges he had called them vnto, and howe ryche inherytaunce he hath prepared after thys lyfe, for them that pertayne vnto hym. And Saint Paule hym ſelfe declareth the deſyre of hys heart, whych was to be diſſolued and looſed from his body, and to be with Chriſt: which (as he ſayd) was muche better for hym, although to theym it was more neceſſarye, that he ſhoulde lyue, whyche he refuſed not, for theyr ſakes. Euen lyke as Saint Martin ſayde: Good Lorde, yf I be neceſſarye for thy people to do good vnto theim, I wyll refuſe no labour: but els for mine owne ſelfe, I beſeche thee to take my ſoule. Epheſ. 1. Philip. 1.

Nowe, the holy fathers of the olde lawe, and all faithfull & righteous men, whych departed before our ſauiour Chriſtes aſcention into heauē, dyd by

death

death depart from troubles vnto rest, frō the handes of their enemies into the handes of God, from sorowes and sickenesses vnto ioyful refreshyng into Abrahams bosome, a place of all comforte and
Sapi.iii. consolation, as scriptures doo plainely by manyfest wordes testifye. The boke of wisedome saith: that the righteous mens soules be in the hande of god, and no torment shal touche them. They seemed to the eyes of folyshe men to die, and their death was counted miserable, and their departynge oute of thys worlde wretched, but they be in reste. And an other place saith: that the ryghteous shall lyue for euer, & their rewarde is with the lorde, & their myndes be with god who is aboue all. Therefore they shall receiue a glorious kyngdome, & a beawtifull crowne, at the Lordes hand. And in an other
Sapi.iiii. place the same boke saith: the righteous, thoughe he be preuented with sodaine death, neuertheleſſe he shalbe there, where he shalbe refreshed. Of Abrahams bosome, Chrystes wordes be soo playne, that a chrystyan man nedeth no more proke of it. Nowe then, if this were the state of the holye fathers and ryghteous men, before the commynge of our sauiour, & before he was glorifyed: how much more then ought all we to haue a stedefast fayth, & a sure hope of this blessed state and condicyon, after our death. Seing that our sauiour nowe hath perfourmed the whole worke of oure redemption, and is gloriously ascended into heauen, to prepare our dwellyng places wyth hym, and sayd vn-
Iohn.xvii. to his father: Father, I wyll that where I am, my seruauntes shalbe with me. And we knowe that whatsoeuer Chryst wyll, hys father wyll the same:

wherfore

wherefore it cannot be, but if we be his faithfull ſeruauntes, our ſoules ſhalbe with him, after ours departyng out of this preſent life. Saynte Stephin, when he was ſtoned to deth, euen in the middeſt of his tormentes, what was hys mynde moſt vpon? When he was full of the holy goſt, (ſayeth holy ſcripture) hauing his eyes lifted vp into heauen, he ſaw the glory of God, and Jeſus ſtandinge on the right hand of God. The which treuth, after he had confeſſed boldly before the enemies of chriſt, thei drew him out of the citie, and there they ſtoned him, who cryed vnto God, ſayinge: Lorde Jeſu Chryſte, take my ſpyryt. And doeth not our ſauiour ſai plainly in S. John goſpel: Verely, verely, I ſaye vnto you, he that heareth my word, and beleueth on him that ſent me, hath euerlaſting life, & commeth not into iudgement, but ſhall paſſe from death to lyfe. Shal we not then thinke that death to be precious, bi the which we paſſe vnto lyfe. Actes, viii. John, v.

Therefore it is a true ſaying of the Prophet: the death of the holy and righteous men, is precious in the lords ſight. Holy Simeon, after that he had his hartes deſyre in ſeing our ſauiour that he euer longed for al his lyfe, he embraced or toke him in his armes, and ſayd: Now lord let me depart in peace, for mine eyes haue beholden that ſauiour, which thou haſt prepared for al nations. Pſal. 116. Luke, ii.

It is treuth therefore, that the death of the righteous is called peace, and the benefite of the Lord, as the churche ſayeth in the name of the righteous departed out of this world: my ſoule turn thee to thy reſt, for the Lorde hath done good to thee, and re- Pſal. 114.

warded the: And we see by holye scrypture & other auncient Hystories of Martirs, that the holye, faithfull, and righteous euer syns Chrystes ascencion, or going vp in their death did not doubt, but that thei went to be with Chryst in spirite, which is our lyfe health, wealth, & saluacion. John in his holy reuelacion, saw an. C. xl. and. iiii. M. virgins & innocents of whom he said: these folowe the lambe Jesu Christ whersoeuer he goeth. And shortly after, in the same place he sayth: I heard a voyce from heauen, saying vnto me, wryt, happy and blessed are ỳ dead, which dye in the lorde: from henceforth (surely sayeth the spirite) they shal rest from their paines and labours for their woorkes doe folowe theim. So that then they shal reape with ioye and comforte, that which they sowed wyth labours and paynes.

Apoc. xiiii.

They that sow in the spyryt, of the spirit shal reape euerlasting lyfe. Let vs therfore neuer be weary of wel doing, for when the time of reaping, or reward commeth, we shal reape without any werines euerlasting ioye. Therfore whyle we haue tyme (as S. Paule exhorteth vs) let vs doe good to al men, and not laye vp our treasures in earth, where rust and mothes corrupt it, which rust (as S. James saith) shal beare witnesse agaynst vs at the great day, cõdemne vs, and shall (like mooste brenning fyer) torment our flesh. Let vs beware therfore (as we tender our own wealth) that we be not in the number of those miserable couetous and wretched menne, which S. James biddeth mourne and lament, for their gredye gatheryng, and vngodlye kepyng of goodes. Let vs be wyse in tyme, and learne to folowe

Galat. vi.
Math. vi.
James. v.

folow the wise example of the wicked steward. Let vs so wysely order our goods and possessions, committed vnto vs here by god for a season, that we may truelye heare and obeye thys commaundement of our sauyoure Chryste: I saye vnto you, (sayeth he) make you frendes of the wycked Mammon, that they may receiue you into euerlasting tabernacles, or dwellinges. Rychesse he calleth wycked, because the world abuseth them vnto al wickednes, whych at otherwise the good gift of god, & the instrumēts wherby goddes seruauntes do truely serue him, in vsyng of the same. He cōmaunded thē not, to make theim ryche frendes, to gette hyghe dignityes, and worldly promocions, to geue great giftes to ryche men that haue no nede therof, but to make them frēdes of pore and myserable men: vnto whom whatsoeuer they geue, Chryst taketh it, as geuen to hym self. And to these frends Chryst in the gospel geueth so great honor and preheminēce, that he saieth thei shal receiue them that doe good vnto them, into euerlasting houses: not that men shalbe our rewarders for our wel doing, but that christ will reward vs, and take it to be doen vnto himself, whatsoeuer is doen to such frendes.

Luke.xvi.

Thus making poore wietches our frendes, we make our sauioure Christ our frende whose members they are, whose myserye, as he taketh for hys owne myserye, so thy yr releyfe, succoure and helpe, he taketh for his succour, relyefe, and helpe, and wil as muche thanke vs and rewarde vs for our goodnes shewed to theym, as yf he hymselfe had receyued lyke benefyte at oure handes, as he wyckeu-

seth in the gospell saying: whatsoeuer ye haue done
Math.xxv. to any of these simple persons, which doo beleue in
me, that haue ye doen to my selfe. Therfore let vs di
ligently forsee, that our faith and hope, whiche we
haue cõceyued in almighty god, and in our sauiour
Christ, ware not faint, nor that the loue wherby we
beare in hande to beare to him, ware not colde, but
let vs study daily and diligently to shew our selues
to be the true honourers & louers of god, by keping
of his comaundementes, by doinge of good deedes
vnto our nedy neyghbours, releuing by al meanes
that we can, their pouerty with our aboundaunce
and plentye, their ignorance wyth our wysedome
and learning, and comforte their weakenes wyth
our strength & authorytye: callinge all men backe
from euil doyng, by godly counsayle and good exã
ple, perseuerynge stil in well doynge, so long as we
lyue. So that we not nede to feare death for any of
those three causes afore mentioned, nor yet for any o
ther cause ẏ can be imagined. But contrarye, consi-
deringe the manifolde sycknesses, troubles and so-
rowes of this present lyfe, the daũgers of this peri-
lous pilgrymage, and the greate encombraunce,
wherby our spyryt hath by this sinful flesh and fraile
body subiect to death: cõsidering also the manifolde
sorowes & daungerous deceytes of this world one
euery side, the intollerable pryde, couetousnes and
lechery, in tyme of prosperitye: the impatient mur-
muring of them that be worlde, in tyme of aduer-
sitye, wherby cease not to withdraw & plucke vs frõ
god our sauiour Christ, frõ our lyfe, wealth, or euer-
lastyng ioye and saluation: considering also the in-

numerable

numerable aſſaultes, of our goſtly enemy the deuil, with al his fiery dartes of ambition, pryde, lechery, vayneglory, enuy, malice, detraction or backbiting wyth other his innumerable deceytes, enginnes & ſnares, whereby he goeth buſelye about to catch al men vnder his dominiõ, euer like a roaring Lion, by al meanes ſearching whom he may deuour: the faythefull Chriſtian manne, whiche conſidereth all theſe miſeryes perils, and incommodityes, (whervnto he is ſubiecte ſo longe as he here lyueth vpon earth) and on the other part, conſidereth that bleſſed and cõfortable ſtate of the heauenly life to come and the ſwete condicion of them that depart in the Lorde, how they are delyuered from the continual encombraunces of theyr mortal and ſynneful body frome all the malice, craftes, and deceyptes of this worlde, frome al the aſſaultes of theyr ghoſtly enemye the deuill, to liue in peace, reſte, and endeleſſe quietneſſe, to lyue in the felowſhyppe of innumerable Aungels, and wyth the congregaciõ of perfecte iuſte menne, as Patriarches, Prophetes, Martyrs and confeſſors: and finally, vnto the preſence of almyghtye GOD, and our ſauioure, Jeſus Chryſte. He that doeth conſyder al theſe thinges and beeleueth them aſſuredlie, as they are to be beleued, euen frome the bottome of hys harte, beeyng eſtabliſhed in GOD, in this true faythe, hauinge a quiete conſcience in Chryſt, a fyrme hope, and aſſured truſt in Goddes mercye, throughe the merites of Jeſu Chryſte to obtayne this quietnes, reſte, and euerlaſting ioye: ſhal not only be wythout feare of bodelie death, when it commeth, but certaynely (as Saint 1. Pet. 5.

Phillip. 1. Paul did, so shal he gladly, according to Gods wil and when it pleaseth god to cal him out of this life, greatly desire in his heart, that he may be rid from al these occasyons of euyl, and lyue euer to Goddes pleasure, in perfecte obedience of his wyl. wyth our sauyour Jesus Chryst: to whose gracious presence the Lorde of his infinite mercye, and grace, bryng vs to reygne wyth hym, in life euerlasting. To whom with our heauenlye father, and the holye ghoste, be glorye in worldes wythout ende. Amen.

# An exhortacion, concernyng good order and obedience, to rulers and Magistrates.

Almyghty god hath created and appointed al thinges, in heauen, earth and waters, in a mooste excellente and perfecte order. In heauen, he hath appoynted distinct or seuerall orders and states of Archaūgelles and Aungelles. In earth he hath assigned and appoynted kynges, prynces, wyth other gouernours vnder theym, al in good and necessarye order. The water aboue is kepte and raygneth downe in due tyme and season. The Sunne, Moone, Sterres Raynebowe, Thunder, Lightninge, Cloudes, and al byrdes of the aire, do kepe theyr order. The earth Trees, Sedes, Plātes, Herbes, Corne, grasse, and al maner of beastes, kepe themselues in theyr order. Al the partes of the whole yeare, as Winter, Sommer Monethes, Nyghtes and Dayes, continue in theyr ordre. Al kindes of fyshes in the Sea, riuers and Waters, wyth al fountaynes, Sprynges, yea, the seas theymselues, kepe theyr comely course and order. And manne himselfe also hath all his partes, both wythin and wythout, as soule, hearte, mynde, memorye, vnderstanding, reason, speache, wyth all and synguler corporall membres of his bodye, in a profytable, necessarye, and pleasaunt ordre. Euerye degre of people in theyr vocatiō, callyng, and office hath appoynted to them, theyr duty & ordre. Some are in byghe degre, some in lowe, some kynges and prynces, some inferiors and subiectes, priestes, and laye menne, Maisters and Seruauntes, Fathers,

and chyldren, husbandes, & wiues, riche and poore, and euery one haue nede of other: so ỹ in all thyngs is to be lauded and praised the goodly order of god wythoute the whyche, no house, no citie, no commō wealth can continue and indure or laste. For where there is no ryght ordre, there reigneth al abuse, carnal libertie, enormitie, synne, & Babilonical confusion. Take away kings, princes, rulers, magestrats iudges, and such estates of gods order, no man shal ryde or go by the hygh way vnrobbed, no man shall slepe in his owne house or bed vnkylled, no mā shal kepe his wyfe, chyldren, & possessions in quietnes: al thyngs shalbe common, & there must nedes folowe al mysche if & vtter destructiō both of soules bodies goodes and common wealthes. But blessed be god that we in this realme of England fele not the horrible calamities, miseries, and wretchednes, which al thei vndoubtedly fele and suffer, ỹ lacke this godly order. And praised be god that we know ỹ great excellēt benefyt of god shewed towardes vs in this behalfe. God hath sent vs his hygh gyft, our moost dere soueraigne Lady Quene Elizabeth, with godly, wyse and honorable counsayle, with other superiors & inferiors in a beatifull order & goodly. Wherfore let vs subiectes do our bounde duetie, geuing harty thankes to god, & praying for the preseruatiō of this godly order. Let vs al obey euē frō the botōe of oure hartes, all theyr godly protedinges, lawes statutes, proclamations, and iniunctions, with all other godly orders. Let vs consider the scripturs of the holy ghost, which perswade and commaund vs al obediently to be subiecte: fyrst and chiefly, to the

kynges

Queues maiestie, supreme gouernour ouer al: and next to her honorable counsaile, and to al other noble men, magistrates and officers, which by godes goodnes be placed and ordered: for almighty God is the onely auctheur and prouider of this forenamed state and order, as it is wrytten of God, in the boke of ẏ prouerbes: through me kinges do raigne through me counsaylours make iuste lawes, through me doe Princes beare rule, and all iudges of the earth execute iudgement. I am louing to thē that loue me, Here let vs marke wel and remember that the hyghe power and auctoritye of kynges, with theyr makyng of lawe, iudgementes, and offyces, are the ordinaunces, not of man, but of God: and therefore in this word (through me) soo manye tymes repeted. Here is also wel to be cōsidered and remēbred, that this good order is appointed of gods wysedom, fauor and loue, specially for thē that loue god, & therfore he sayeth: I loue thē that loue me. Also in the booke of wisedōe we may euidētly learn that a kinges power, auctoritie and strength, is a great benefite of god geuen of his great mercye, to the comfort of our great misery. For thus we reade there spoken to kynges. Heare O ye kinges and vnderstand: learne ye that be iudges of thendes of the earth: geue eare ye that rule the multitudes: for the power is geuen you of the Lorde and the strength from the highest. Let vs learne also here by the infallible and vndereadle word of god, that kinges & other supreme and higher officers, are ordayned of god, who is most highest, and therfore they are here diligētly taught to apply & geue thēselues to knowledg & wisedom, vere sluri for ẏ ordring of gods peo

Prou. viii.

Sapi. vi.

Sapi. vi.

their gouernaunce committed, or whō to gouerne they are charged of god. And they be here also taught by almighty god, that they should reknowledg them selues, to haue all theyr power and strengthe not from Rome, but immediately of God mooste hyghest. We read in the boke of Denteronomi, that al punishmente perteineth to God by thys sentence Vengeaunce is myne, and I wil reward. But this sentence we must vnderstand, to pertayne also vnto the Maiestrates, which do exercise gods roume in iudgement & punishing by good & godly lawes, here in erth. And the places of scripture which seme to remoue frō among al Christian men iudgement punyshment, or killing, ought to be vnderstād, that no man (of his own priuate auctoritie) may be iudg ouer other, may punyshe, or may kyll. But we must refer al iudgment to god, to kinges & rulers, & iudges vnder thē, which be gods officers to execute iustice, & by playne words of scripture, haue theyr authoritie & vse of the sword graunted from God, as we are taught by Saint Paule, that deare and chosen Apostle of our Sauiour Christ, whō we ought diligently to obey, euen as we would obey oure sauiour Chryst yf he were present. Thus saint Paule writeth to ẏ Ro. Let euery soule submit himself vnto ẏ authoritie of the higher powers, for there is no power but of god: ẏ powers that be, be ordeined of god, whosoeuer therfore wstandeth ẏ power, wythstādeth the ordinaūce of god, but they ẏ resist or are against, shall receiue thēselues dānation, for rulers ar not fearefull to thē that do good, but to thē that do ruil. Wilt thou be without fere of ẏ power: Do wel then, and so shalt thou be praysed of the same,

Deut. 33.

Rom. 13.

for

for he is the minister of god, for thy welth. But and if thou do that whych is euyl, then feare, for he beareth not the swoorde for nought, for he is the minyster of god, to take vengeaunce on hym that do the euyl. Wherefore ye must nedes obey not onelye for feare of vengeaunce, but also, because of conscience and euen for thys cause pay ye trybute, for they are goddes ministers, seruing for the same purpose.

Here let vs all learne of saynct Paule, the chosen vessel of god, that all persons hauinge soules (he excepteth none, nor exempteth none, neyther Preyst, Apostle, nor Prophete, sayeth Saynt Chrisostom) do owe of dounden duetie, and euen in conscyence, obedyence, submyssyon, and subiection to the hygh powers, whych be set in auctoritie by god: for as muche as they be gods liefetenauntes, gods prefydentes, Gods officers, Gods commissioners, gods iudges, ordeyned of god hym selfe, of whom onelye they haue al their power, and al theyr auctoritie. And the same S. Paule threatneth no lesse payne, then euerlasting dānation, to al disobedient persōs, to al resisters against this general and comm̄ auctoritie, forasmuch as they resist not man but gode not mans deuyse and inuention, but gods wisedōe gods order, powre and auctoritie.

## The second part of the Sermon of Obedience.

Forasmuche as God hath created and disposed all thinges in a comelye order, we haue bene taughte in the syrste parte of the Sermon, the ceruynge good order and obedyence, that we also oughte in all commonne wealthes, to obserue

and

and kepe a due order, and to bee obedient to the powers, their ordinaunces and lawes, and that al rulers are appoynted of God, for a goodly order to be kepte in the worlde. And also how the Magistrats oughte to learne howe to rule and gouerne accordyng to gods lawes. And that al subiects are bouden to obey them as gods ministers, yea although they be euyll, not onely for feare, but also for conscience sake. And here (good people) let vs al mark diligently that is not lawful for inferiours and subiectes, in any case to resist or stand agaynste the superiour powers: for S. Paules words be playne, that whosoeuer withstandeth, hall gette to theym selues damnation: for whosoeuer wythstandeth, withstandeth the ordinaunce of God. Our sauiour Christ hymself & his Apostles receaued many & diuers iniuryes of the vnfaythfull and wycked men in auctoryteye: yet wee neuer reade, that they, or anye of theym, raised anye sedicion or rebellyon agaynste auctoryteye. We reade oft, that they pacientlye suffered all troubles, vexacions, slaunders, panges and paynes, and deathe it selfe obediently. Wouldt tumulte or resystence. They committed theyr cause to hym ẏ iudgeth righteously, and prayed for their enemyes heartelye & earnestly. They knew ẏ the auctority of ẏ powers was gods ordinaunce, & therwe both in their words & dedes, thei taught euer obedience to it, & neuer taught nor did ẏ contrary. The wicked iudge Pilat said to Christ: knowest thou not that I haue power to crucifye thee, & haue power also to loce thee. Iesus aunswered: Thou couldest haue no power at al agaynst me, except it were geuen the from aboue. Wherby Christ

John.xix.

taught

taughte vs playnely that euen the wycked rulers haue their power and auctho̅rytye from God. And therefore it is not lawful for theyr subiects, by force to wstand them, although they abuse theyr power: muche lesse then is it lawfull for subiectes to wythstand theyr goodly & Christian Princes, which do not abuse theyr auctho̅rytye but vse the same to Gods glory, and to the profite and commoditye of Gods people. The holy Apostle S. Peter, cōmaūdeth seruauntes to bee obedient to their maisters, not only yf they be good and gentle, but also if they be euil and froward: affirming that the vocacion & callinge of gods people, is to be pacyent, and of the sufferinge side. And there he bryngeth in the pacience of our sauiour Chryste, to perswade obedience to gouernours, yea, although they be wycked and wrong doers. But let vs now hear S. Peter him selfe speake, for his owne wordes certifye best oure conscience. Thus he vttereth theym in his firste Epistle, Seruauntes obey your masters wyth feare, not only yf they be good and gentle, but also yf thei be frowarde. For it is thanke worthy, yf a man for conscience towarde God suffereth gryefe, and suffereth wrong vndeserued: for what praise is it, whē ye be beaten for youre faultes, yf ye take it patiently, but when you do well, yf you then suffer wrong and take it pacientlye? then is there cause to haue thanke of God, for hereunto verelye wer ye called. For so did Christ suffer for vs, leauyng vs an example, that we shoulde folowe his steppes. Al these be the verye wordes of S. Peter. S. Dauid also teacheth vs a good lessō in this behalf, who was maui times most cruelli & wrongfully persecuted of king

i. Peter. ii.

i. Peter. ii.

i. Re. xviii. xix. xx

i. Re. xviii. xix. xx.

Saule, and many tymes also put in ieopardye and daunger of hys lyfe by kinge Saul and his people, yet he neither wythstode neyther vsed anye force or violence agaynst kyng Saul his mortal or deadly enemye, but dyd euer to his liege lorde and master king Saul, most true, most diligēt, and most faithfull seruice. In so muche, that when the Lorde God had geuen king Saul into Dauyds handes in his own raue, he would not hurt hym, when he might wythoute all bodelye peril, easily haue slayne hym: no he wouldē not suffer anye of hys seruauntes once to laye theyr handes vppon kinge Saule, but prayed to God in this wyse: Lord kepe me from doing that thing vnto my master, the lordes annoynted: kepe me that I laye not my hande vppon him, seyng he is the annoynted of the Lord: for as truely as the lorde liueth (except the Lorde smyte hym, or except his day come, or that he go down to warre, & in battayle perish) the Lord be merciful vnto me that I lay not my hand vpō the lordes annoynted. And that Dauid might haue killed his enemi king Saul, it is euidently proued in the first boke of the kinges, bothe by the cuttinge of the lap of Saules garmentes, and also by playne confession of kynge Saule. Also another tyme, as is mencioned in the same booke, when the moste vnmerciful and moste vnkind kyng Saul did persecute poore Dauid god did agayne geue king Saul into Dauids handes, by castinge of kynge Saule, and his whole armye into a deade sleepe: so that Dauyd and one Abyſai with him, came in the nyghte into Saules hoste, where Saule lay sleeping, and his speare stacke in the grounde at his heade. Then sayde Abyſai vnto

Dauid

Dauid: God hath delyuered thyne enemy into thy hands at this tyme, now therfore let me smyte him once with my speare to the earth, & I wil not smite him agayne the seconde time: meaning thereby to haue killed him wt one stroke, & to haue made hym sure for euer. And Dauyd answered & said to Abysay: destroy him not, for who can lay his handes on the lords annioynted & be giltles? And Dauid said furthermore: as sure as the lord liueth, the lord shal smyte him, or his day shal come to die, or he shal descende or go down into battall & there perish. The lord kepe me from layinge my hands vpō the lords anoynted. But take thou now the speare that is at his heade, & ye cruse of water, & let vs go: & so he did Here is euidētly proued, that we may not wstande nor in any wayes hurt an anionted king, which is gods lieffenaunt, vice gerent, and highest minister in that countrye, where he is king. But peraduenture, some here would say that Dauid in his owne defence myght haue kylled king Saule lawfully, & wyth a safe conscience. But holy Dauid did know that he might in no wise wstand, hurt, or kil his soueraygn lord & king: he did know, that he was but king Sauls subiect, though he wer in great fauor with god & his enemye king Saule out of gods fauor. Therfore though he wer neuer so much prouoked, yet he refused vtterly to hurt the lordes anointed. He durst not for offending god & his own conscience (although he had occasyon and oportunity) once lay his handes vpon gods high officer ye king whō he did know to be a persō reserued & kept) for his office sake) only to gods punishmēt & iudgmēt.

An obiection.

An aunswere.

Therefore

Therfore he praieth so oft, & so earnestly, that he lai not his handes vpon the lords annoynted. And by these two exāples.s. Dauid (beyng named in scripture a man after Gods own hearte) geueth a general rule & lesson to al subiectes in ẏ world, not to wstand their leige lorde & king, not to take a sworde by their priuat aucthority against their king, gods annointed, who onely beareth the sworde by gods authoryty for the mayntenaūce of ẏ good, & for the punishment of ẏ euil: who only by gods law hath ẏ vse of the sworde at his commaundement, and also hath al power, iurisdiction, regiment, correction, & punishmēt, as supreme gouernour of al his realms and dominions, and that euen by the aucthority of God, and by Gods ordinaunces. Yet an other notable storye & doctrine is in the seconde boke of the kings, ẏ maketh also for this purpose. When an Amalechite, by king Saules own consent & cōmaūdement, had killed king Saule, he went to Dauid, supposyng to haue had great thāke for his message that he killed Dauids deadly enemye, and therfore he made great hast to tell to Dauid ẏ chaūce: bringing wt him kinge Saules crown, ẏ was vppon his head, and his bracelet ẏ was vpon his arme, to perswade his tidinges to bee true. But godlye Dauid was so far from reloysing at these newes, that immediatly & forthwith he tēt his clothes of his back, he mourned & wept, & said to ẏ messenger: how is it ẏ thou wast not afroyd to lay thy hands on the lordes anoynted to destroy hym. And by & by Dauid made one of his seruauntes to kil the messenger, sayinge: thy bloude be one thy owne heade, for thy owne mouthe hath testified and witnessed against thee,

Psalm.88.

ii.Reg.i.

the, graunting that thou haste slayne the lordes a-
nointed. These examples beynge so manifest & eui-
dent, it is an intolerable ignoraũce, madnes, & wic-
kednes, for subiectes to make any murmuring, re-
bellion, resistence or wstanding, cõmocion, or insur
rection agaynst their most dere & most dread soue-
reign lord & king, ordeined & appoynted of Goddes
goodnesse, for theyr commoditye, peace & quietnes.
Yet let vs beleue vndoubtedly, (good christian peo
ple) that we may not obey Kynges, Magistrates,
or any other, (though they be our owne fathers) yf
they woulde commaunde vs to do any thing, con-
trary to gods commaundemẽts. In such a case we Actes.v.
ought to saye wt the Apostles: we must rather obey
God then man. But neuertheles in ẏ case, we maye
not in any wyse wstande violently, or rebel against
rulers, or make any insurrection, sedeciõ, or tumults
eyther by force of armes, (or other wayes) againste
ẏ annointed of the lorde, or any of his appoynted of
fycers. But we must in case, paciently suffer al wrõ
ges & iniuries, referring the iudgment of our cause
onely to god: Let vs feare ẏ terrible punishemnte
of almighty god, against traitors, or rebellious per
sons, by ẏ example of Chore, Dathã, & Abiron, whi
ch repugned & grudged agaynste gods magistrats
& offycers, & therfore the earth opened, & swallow
ed thẽ vp aliue. Other for their wicked murmuring
& rebellion, wer by a sodain fire sent of god, vtterly
consumed. Other for their frowarde behauioure to
their rulers and gouerners, Gods ministers, were
sodaynelye strycken, wyth a foule leprosye. Other
wer stinged to death with wonderful strange firie

serpentes. Other were soze plagued, soo that there was killed in one day, the numbze of fourtene thou sand and seuen hundzed, foz rebellion against them whom god had appoynted to be in auctozitie. Abia
2. Reg. 18. lon also, rebelling agaynste his father king Dauyd was punished with a straung and notable death.

## The thyrde parte of the Sermon of Obedience.

YE haue hearde before in this sermon of good ozdze and obedience, manifestly proued bothe by scriptures and examples, that all subiectes are bounden to obeye their maiestrates, and foz no cause to resiste oz withstand, rebel, oz make any sedicion agaynst them, yea although thei be wicked men. And let no man thinke ỳ he can escape vn punished, ỳ cõmitteth treson, cõspiracie, oz rebelliõ, against his souereigne lozd the king, though he cõmit ỳ same neuer so secretly, ether in thought, wozd oz dede: neuer so pzeuely, in his pziuye chambze, by himselfe, oz openly communicating, and consulting wt other. For treason wil not be hid: treason wil out at the length. God will haue ỳ most detestable vice bothe opened & punished, foz that it is so directly against his ozdeynaunce, and agaynst his high pzincipal iudge, & anointed in erth. The violence & iniury ỳ is committed agaynst authozitie, is cõmitted against God, the cõmon weale, & thee whole realme which god will haue knowen, & conding ly oz wozthelye punished, one waye oz other. Foz it is notably wzitten of the wise mãin Scripture in ỳ boke
Eccle. 8. called Ecclesiastes: wishe the kynge no euyll in thy thought,

thought, nor speake no hurt of him in thy priuy cha-
bre: for a byrde of the ayre shal betray thy voice, and
wyth her fethers shall bewraye thy wordes. These
lessons and exaumples are wrytte for our learning
Therefore let vs all feare the moost destable vice
of rebellion, euer knowing and remembringe, that
he ỹ resisteth or withstandeth common authoritye, re-
sisteth or withstãdeth god & his ordinaunce, as it may
be proued by many other mo places of holy Scrip-
ture. And here let vs take hede ỹ wee vnderstande
not these or suche other lyke places (whyche soo
streightlie cõmaund Obedience to superiours, & so
streightlye punysheth rebellion, & disobedience to ỹ
same) to be meant in any condicion of the pretensed
or coloured power of ỹ Bishop of Rome. For truly
ỹ scriptur of god alloweth no such vsurped power
full of enormityes, abusions and blasphemies. But
ỹ true meaning of these, and such places, be to extol
and set forth gods true ordinaunce, & the authority
of gods annointed kynges, and of theyr officers ap-
poynted vnder them. And concerning the vsurped
power of the Bishop of Rome, which he most wrõg
fully challẽgeth, as ỹ successor of Christ and Peter
we may easily perceaue how false, feyned, & forged
it is, not onelye in ỹ it hath no sufficient ground in
holy scripture, but also by ỹ fruits & doctryne ther-
of. For our sauior Christ & S. Peter, teacheth most
earnestly & agreably obedience to kinges, as to the
chiefe, & supreme rulers in this worlde, nexte vnder
god: but ỹ bishop of Rõe teacheth ỹ they ỹ ar vnder
him, are fre from al burdẽs and charges of ỹ cõmõ
wealth & obediẽce towards their prince, most clear
lye against Christes doctryne & S. peters. He ought

rather to be called Antichrist, & the successour of the Scribes & Pharisies, then Christes vicar, or s. Peters successour: seyng, ỹ not only in this pointe, but also in other weighty matters of Christiā religiō, in mattters of remission & forgeuenes of sinnes, & of saluation, he teacheth so directlye agaynste, both s. Peter & agaynst our saulour Christ: who not onlye taught obedience to kynges, but also practised obe-
Math. xvii dience in theyr conuersacion & liuing. For we read, ỹ they both payed tribute to the king. And also we reade, ỹ the holy virgin Mary, mother to our saui-our Christ, & Joseph, who was taken for his father at ỹ Emperours cōmaundemēt, went to the city of
Luke. ii. Dauid, named Bethleem, to be taxed emong other & to declare their obedyence to the magistrates, for gods ordinaunces sake. And here let vs not forget ỹ blessed virgin Maryes obedience: for although she was highly in gods fauour, and Chrystes natu-rall mother, & was also great wyth child that same tyme, & so nigh her trauayle, ỹ she was deliuered in her iourneye: yet she gladly wythout any excuse or gudging (for cōsciēce sake) did take that cold & foul winter iourney, being in the meane season so poore, ỹ she lay in ỹ stable, & ther she was delyuered of chrift
1. Pet. ii. And accordyng to ỹ same, lo, how s. Peter agreeth, wryting by expresse wordes, in his first Epistle: sub-mit your selues or be subiect (sayeth he) vnto kings as vnto the chiefe heades, as vnto rulers, as vnto them that are sent of him, for ỹ punishment of euill doers, & for the prayse of them that do wel, for so is the will of god. I nede not to expound these wordes, they be so playne of them selues. S. Peter doth not saye:

say: submit your selfes vnto me, as supreme head of the Churche: neyther he sayeth, submit youre selues from time to time, to my successors in Rome: but he sayeth, submit your selues vnto your kyng, your supreme head, & vnto those that he appointeth in auctority vnder him. For ỹ ye shal so shew your obedience, it is the wyl of god. God wil that you be in subiectiõ to your head & king. That is gods ordinaũce, gods cõmaundemement, & gods holy wil. that the whole body of euery realm, & al the membres & partes of the same, shall be subiecte to their head, their king, and that (as S. Peter wryteth) for ỹ lordes sake: & (as S. Paule wryteth) for conscience sake, & not for feare onely. Thus we learne by the word of god, to yelde to our king, that is dew to our kinge, that is honor, obedience, paymentes of dew taxes, customes, tributes, subsidies, loue & feare. Thus we know partly our boundē duetyes to commē authority, now let vs learne to accomplish the same. And let vs most instaūtly and hearti ly pray to god, the onely authour of all authoritye, for al them that bee in authoritie, according as S. Paule willeth, wryting thus to Timothye, in his first epistle: I exhort therefore, that aboue all thynges, prayers, supplications, intercessions, and geuing of thankes be done for al men: for kinges, and for all that be in authoritie, that we may lyue a quiete and a peaceable lyfe, vñ al godlynes & honesty: for that is good, & accepted or allowable in the light of god our sauiour. Here S. Paule maketh an earnest, and an especial exhortacion, concerning geuing of thankes, and prayer for kinges and rulers, saying: aboue all thinges, as he

i. Peter. ii. Rom. xiii.

Math. xxii. Rom. xiii.

i. time. ii.

might say, in any wyse principally and chiefely, let prayer bee made for kynges. Let vs heartely thãke god for his great and excellent benefite and prouidence, concerning the state of kinges. Let vs pray for thẽ that they may haue gods fauoure, and gods protection. Let vs pray, that he may euer in al thinges haue god before their eyes. Let vs praye, that they may haue wysedome, strength, iustice, clemẽcy zeale to gods glorye, to gods veritye, to Chrystian soules, & to the cõmon wealth. Let vs pray, ỹ they maye rightlye vse theyr sworde and authority, for the maintenaunce & defence of the catholique faith conteyned in holy Scrypture, and of their good & honest subiectes, and for the feare and punyshment of the euill and vicious people. Lette vs pray, that they may faythfully folowe the most faithful kings and capitaines in the Bible, Dauid, Ezechias, Iosias, and Moses, with such other. And let vs praye for our selues, ỹ we may liue godly, in holy & chrystian conuersacion: so we shall haue God of our syde: And then let vs not feare what mã can do against vs. So we shal liue in true obedience, both to oure moost mercifull kinge in heauen, and to our moste Chrystian Queene in earth: so shall we please God, and haue the exceding benefyte, peace of conscience reste and quietnes here in the worlde, and after this life, we shal enioye a better life, reste, peace, and the euerlasting blesse of heauen, which he graunt vs al that was obediẽt for vs al, euen to the death of the crosse Jesus Christ: to whome with the father, and the holy ghost, be al honour and glory, bothe nowe and euer. Amen.

Judith. 8.

# A Sermon agaynst whoredome and vncleannesse.

ALthough ther want not (good christian people) great swarmes of vices worthy to be rebuked (vnto such decaye is true godlines and vertuous liuyng now come:) yet aboue other vices, ỹ outragious seas of adultery breakyng of wedlocke) whoredom, fornicatiõ, and vncleannesse, haue not onely brast in, but also ouerflowed almost ỹ whole world, vnto ỹ gret dishoner of God, ỹ exceding infamy of the name of Christ, ỹ notable decay of true religiõ, & the vtter destructiõ of ỹ publique welth: & that so aboũdantly, ỹ through the customable vse thereof, this vice is growẽ vnto such an heighth, that in a maner emong many, it is coumpted no sinne at all, but rather a pastime, a daliaunce, and but a touche of youth: not rebuked, but wynked at: not punished, but laughed at: wherfore it is necessary at this present, to intreate of the sinne of whoredom, and fornication, declaring vnto you the greatnes of thys synne, and howe odyous, hatefull, and abhominable it is, and hathe alwaye bene reputed, before god and al good men, and how grenously it hath bene punished, both by the lawes of God, and the lawes of diuerse princes. Agayne, to shewe you certayne remedyes, whereby ye maye (through the grace of god) eschewe thys most detestable sinne of whoredom and fornication, and leade youre liues in all honestie and cleannesse. And that ye maye perceiue, that fornicatyon and whoredom are

are (in the sighte of god) most abhominable sinnes,
Exod. xx. ye shall call to remembraunce this cõmaundement
of god: thou shalt not commit adultery, by ỹ which
worde adultery, although it be properly vnderstãd
of the vnlawful commixtion or ioining together of
a maryed man with any woman besyde his wyfe,
or of a wife with any man besyde her husband, yet
therby is signified also, al vnlawful vse of those par-
tes, whiche be ordayned for generacion. And this
one commaundement (forbiddyng adultery) doeth
sufficientlye paynt, and set out before oure eyes, the
greatnes of this sinne of whoredome, & manifestly
declareth, how greatly it ought to be abhorred of al
honeste & faythful persons. And that none of vs all
shal thinke himselfe excepted from this commaun-
dement, whether we be olde or yong maryed, or vn
maried man, or womã, heare what God the father
sayethe, by his moste excellent Prophete Moyses:
Deu. xxiii. There shall be no whore emonge the daughters of
Israell, nor no whoremongers, emonge the sonnes
of Israell.

Here is whoredome, fornication, and al vncleam-
nesse forbidden, to al kindes of people, al degrees, &
al ages, wout exceptiõ. And that we shal not doubt
but that this precept or commaundemẽt perteineth
to vs in dede, hear what Christ (ỹ perfect teacher of
al truth) sayth in the new testamẽt: Ye haue heard
Math. v. (sayth Christe) that it was sayd to them of the olde
tyme, thou shalt not committe adultery: but I saye
vnto you: whosoeuer seeth a womã, to haue his lust
of her hath committed adultery with her alreadie
in his heart. Here our sauioure Christ, doth not only

confyrme

confyrme and stablyshe the lawe agaynst adultery, geuen in the olde Testament of God the father, by his seruaunte Moses, and make it of full strength, continually to remaine emong the professors of his name in the new law: But he also (condemning the grosse interpretation of the Scribes and Pharyseis, which taughte that the aforesayd commaundement onely required to abstaine from the outward adultery, and not from the fylthye desyres and vnpure lustes,) teacheth vs an exacte and full perfection of purytie and clennes of life, both to keepe oure bodies vndefiled, and our hertes pure and fre from all euyl thoughtes, carnall desyres, and fleshely consentes. Howe canne we then be free from this commaundemente, where so great charge is laid vpon vs? May a seruaunte do what he wyll in anything hauynge a commaundement of hys mayster to the contrary? Is not Christ our master? Are not we his seruaunts? How then may we neglect our masters wil and pleasure, and folow our owne wil and phãtasy? Ye are my frendes (sayeth Chryst) yf you kepe those thinges that I commaund you. Iohn. xv.

Now hath Christ oure master commaunded vs that we shoulde forsake al vnclennesse and lecherye both in body and spirite: this therefore must we do, if we looke to please God. In the gospell of Sainct Mathew, we reade that the Scribes and Pharisies were grieuously offended with Chryst, because his disciples did not keepe the traditions of the fore fathers, for they washed not their handes whē they went to diner or supper, and emong other thynges Christ aunswered and sayd: heare and vnderstand Math. xv. Math. xv.

Math.xv. not that thing which entreth into the mouth, defyleth the man, but that whiche commeth oute of the mouth defyleth the man. For those thynges which procede out of the mouth, come furth from the hart and they defile the man. For out of the hert, procede euil thoughtes, murthers, breakinge of wedlocke, whoredom, thefte, false witnes, blasphemies: these are the thinges which defyle a man: Here maye we se, that not only murther, theft, false witnes & blasphemy, defyle menne, but also euyl thoughtes, breakyng of wedlocke, fornication and whoredome.

Who is nowe of so litle wit, that he will esteame
John.xiiii. whoredome and fornication, to be thinges of smale
Titus.i. importaunce, and of no weight before God: Chryst (which is the truth and cannot lye) sayth, that euyl thoughtes, breaking of wedlocke, whoredome, and fornication, defyle a manne, that is to saye, corrupte both the body and soule of man, and make them of the temples of the holy Ghoste, the fylthy dunghyll or dungeon of all vncleane spyrytes: of the house of God, the dwellynge place of Sathan.

John.viiii Agayne in the gospell of Sayncte John, when the womanne taken in adulterye, was broughte vnto Chryste, sayde not he vnto her: Goe thy waye and synne no more. Doeth not he here call whoredome
Rom.vi. synne: And what is the rewarde of synne, but euer
i.John.iii. lasting death: If whoredom be sinne, then is it not lawfull for vs to commit it. For S. Jhon saieth: he that committeth synne, is of the deuyll. And our sauyour sayth: euery one that cõmitteth sin, is the ser
John.viii. uaũt of sinne. If whordom had not bin sinne, sure-
Rom.vi. ly S. John Baptist would neuer haue rebuked king

Herode

Herode, for takinge his brothers wyfe, but he tolde him playnly, that it was not lawful for him to take his brothers wyfe. He winked not at the whoredō of Herod, although he were a king of great power but boldely reproued him, for his wicked and abhominable liuinge, although he for the same he lost his heade. But he woulde rather suffer death (then see God so dyshonored, by the breaking of his holy precept or commaundement) then to suffer whoredom to be vnrebuked, euen in a king. If whordome had ben but a pastyme, a daliaunce, & a thing not to bee passed of (as manie coumpt it now a dayes,) truelye Iohn had ben more then twise madde, yf he would haue had the displeasure of a king, if he would haue bene cast into prysone, and loste his heade for a trifle But Iho knew right wel, how filthy, stinking, and abhominable, the sinne of whoredom is in the sight of god therefore would he not leaue it vnrebuked, no not in a king. If whoredome be not lawefull in a king, neither is it lawful in a subiect. If whoredō be not lawful in a publique or common officer, neyther is it lauful in a pryuate person. If it be laufull, nether in kinge, nor in subiect, neyther in common officer, nor pryuate person, truelye, thē is it lawfull in no mā, nor womā, of whatsoeuer degree, or age they be. Furthermore, in the actes of ỳ Apostles we read ỳ when the Apostles & elders, with the whole congregacion, wer gathered together to pacify the hertes of the faithfull dwelling at Antioche, (which wer disquieted through ỳ false doctrine of certaine Iewishe preachers) they sent word to the brethren, that it semed good to the holye ghoste, and to them Actes.xv.

to charge them with no more, then wyth necessarie thinges: emonge other, they willed thē to abstaine from Idolatry and fornication, from whiche (saide they) yf ye kepe youre selues, ye shal do wel.

Note here, how these holy and blessed fathers of Christes churche, would charge the congregacion with no moo thynges then were necessary. Marke also howe emong those thinges, from the which thei comaunded the brethren of Antyoche to absteyne, fornication and whoredom is numbred. It is therfore necessary, by the determinacion and consent of the holy gost, and the apostles and elders, with the whole congregation, that as frome Idolatrye and superstition, so likewise we must abstayne from fornication and whoredome. Is it necessarye vnto saluacion to absteyne from Idolatry? So is it, to abstayne from whoredome. Is there any nigher way to lead into damnacio, then to be an Idolater? No euen so, neyther is ther a nerer way to damnation then to be a fornicatoure and an whoremonger.

Nowe wher are those people, whyche so lyghtly esteme breaking of wedlocke, whoredom, fornicati on and adulterye? It is necessarye, sayeth the holy gost, the blessed apostles, the elders, with the whol congregacion of Christ: it is necessary, to saluacion (say they) to abstayne from whoredome. If it be ne cessary vnto saluacion, then woe be to them, which neglecting their saluacion, geue theyr mynds to so fylthy and stinking synne, to so wycked vice, to such detestable abhominacion.

The

## ¶ The seconde part of the Sermon agaynst Adultery.

YOu haue ben taught in the fyrst parte of this sermon agaynst adultery, how that vyce at this daye reygneth moste aboue all other vices. And what is mente by this woorde (adulterye) and howe holye Scrypture disswadeth or discounsayled frome doyng that fylthy sinne: and finally what corruption commethe to mans soule: thoroughe the synne of adulterye. Nowe to procede further, lette vs heare what the blessed apostle S. Paule saythe to this matter. Wryting to the Romaynes, he hath these woordes: Let vs caste awaye the woorkes of darkenes, and put on the armours of lyghte. Rom. xiii.

Let vs walke honestly, as it were in the daye time, not in eating and drinking, neyther in chaumbringes and wantonnes, neither in strife and enuiyng, but put ye on the lord Jesu Chryst, & make not prouision for the fleshe to fulfil the lustes of it. Here the holye apostle exhorteth vs to caste awaye the workes of darckenesse, whiche (emong other) he calleth gluttonous eatinge, drynking, chaumberynge and wantonnesse, whyche are all mynysters vnto that vyce and preparations to induce and brynge in the fylthye synne of the fleshe. Hee calleth them the dedes and woorkes of darkenesse, not onelye because they are customablye doone in darkenesse, or in the nyght time, (for euery on that doth euil, hateth the light, neyther commeth he to the light, lest his works should be reproued) but that they lead the right way vnto that vtter darkenes, where weping and John. iii. Math. xii.

 gnashing

gnashinge of teeth shalbe. And he sayeth in another place of the same Epistle: They that are in the flesh can not please God. We are detters not to the flesh that we shoulde liue after the flesh, for yf ye lyue after the flesh, ye shall dye. Agayne he sayth, fly from whoredome, for euery synne that a manne committeth, is without his body: but whosoeuer cõmitteth whoredom, sinneth against his owne body. Do ye not knowe, that youre members are the temple of the holy ghost, whych is in you, whom also ye haue of God, and ye are not your owne. For ye are derely bought: glorify GOD in your bodyes, &c. And a litle before he saieth: Doe ye not know that youre bodyes are the membres of Chryste. Shall I then take the membres of Christ, and make them the mẽberes of an whore? God forbid. Do ye not know ỹ he which cleaueth to an whore, is made one bodye with her? There shalbe two in one flesh (sayth he) but he that cleaueth to ỹ lord is on spirit. What godlie reasõs doth ỹ blessed Apostle S. Paul bring forth here, to dissuade or discounsayle vs from whoredõ and all vnclennes? youre membres (sayth hee) are the temple of the holye ghoste: whych he, whosoeuer doth defyle, god wyl destroy him, as sayeth Saint Paule. If we be the temple of the holye ghost, how vnfitting then is it, to driue that holy spirit from vs through whoredom, and in his place to set the wicked spirites of vnclennes & fornication, & to be ioyned, and doe seruice to them. Ye are derely bought (sayeth he) therfore glorify ye God in your bodyes. Christ that innocent lambe of god, hath bought vs from the seruitud of the deuil, not with corruptible golde

Rom. viii

1. Cor. vi.

1. Peter. i.

gold & siluer, but with his most precious and deare hart blud. To what intēt? That we shuld fal again vnto our old vnclennes, & abhominable liuig? Nay verily: But that we shoulde serue him al the daies of our life, in holinesse & righteousnes ẏ we shoulde glorify him in our bodyes, by puritie and cleannesse of lyfe. He declareth also that our bodies ar the mēbers of christ. How vnsemly a thing is it thē, to sease to be incorporat or imbodyed and one with Christ, & through whoredom to be enioyned, & made al one with an whore? What greater disshonor or iniurye can we do to Christ, thē to take away from him the membres of his body, & to ioyne them to whores, deuels, & wicked spirites? And what more dishonour can we do to our selues, thē through vnclennes, to loose so excellēt a dignitie & fredom, and to become bonde slaues, & miserable captiues to the spirites of darkenesse: Lette vs therfore consider, fyrst the glorye of Christ, and then our estate, our dignitie and fredom wherein god hath set vs, by geuing vs his holy spyrite: and let vs valeantlye defende the same agaynst Sathan, and all hys crafty assaultes: that Chryst maye be honored, and that we loose not our libertie or fredome, but still remayne in one spyryte with hym.

Esay. 38. Luke. i.

Moreouer, in his Epistle to the Ephesians, the blessed Apostle wylleth vs, to be so pure, & fre from adulterye, fornication, and al vnclennesse, that we not once name them emonge vs (as it becommeth sainctes) nor filthynesse, nor foolyshe talkynge, nor iestyng, whych ar not comely, but rather geuing of

Ephes. v.

thankes

Gala.v. ii.Cor.vi. thankes. For this ye know (saieth he) that no whoremonger, eyther vncleane person, or couetous persō (whith is an Idolater) hath any inheritaūce in the kingdome of Christ and god. And that we shoulde remembre to be holy, pure, and free from al vncleanesse: The holy Apostle calleth vs Saints, because we are sanctified and made holye in the bloude of Christ throughe the holy goste.

Now yf we be saintes, what haue we to do with the maners of the Heathen. Saynct Peter sayeth As he which called you is holy, euen so bee ye holye also, in al your conuersacion, because it is wrytten: Be ye holy, for I am holy. Hetherto haue we heard howe greyuous a synne fornication and whoredom is, and howe greatly god doth abhorre it, throughout the whole scripture. How can it any otherwise be, then a synne of moste abhomination, seing it once maye not bee named emong the Christians, much lesse it may in any poynt be committed. And surely if we would weighte the greatnes of this sinne, and consider it in the ryghte kynde, we should fynde the sinne of whoredom, to be that moste filthy lake, foule puddle, and stinking sinke, whervnto all kyndes of synnes and euils flow: where also, they haue their resting place and abydyng.

i.Peter.i.

Leui.xi. and.xix.

For hath not the adulterer a pryde in his whoredome? as the wiseman sayeth: They are glad whē they haue done euyl, and reioyce in thinges that ar starke naughte. Is not the adulterer also ydle, and delighteth in no godly exercise, but only in that his moste fylthy and beastly pleasure? Is not his mind pluckte, and vtterly drawen awaye, frome al ver-

tuous

tuous studyes, and fruitful labours, and only geue to carnal & fleshly imaginaciō. Doth not the whor-monger geue his minde to gluttonye, that he maye be the more apt to serue his lustes and carnal plea-sures? Dothe not the adulterer geue his mynde to couetousnes, & to pollinge and pilling of other, that he may be the more able to mayntaine his harlotts and whores, & to contynue in his filthy and vnlaw ful loue? Swelleth he not also with enuy agaynste other, fearing that his pray shoulde be allured and taken away from him? Again, is he not yreful, and replenished wyth wrath & displesure, euen against his best beloued, if at any tyme, his beastly & deue-lyshe request be letted? What sinne, or kynde of sin is it that is not ioyned wt fornication & whoredō? It is a monster of manye heades: It receyueth all kindes of vices, and refuseth all kindes of vertues. If one seueral sinne bryngeth dānation, what is to be thought of that sin, which is accompanied with al euils, & hath waiting on it, whatsoeuer is hatful to god, damnable to man, and pleasaunt to Sathā

Great is the damnacion, that hangeth ouer the heads of fornicators, and adulterers. What shal I speake of other incommodityes, whiche issue, and flowe oute of this stinking puddel of whoredome? Is not that treasure, which before al other is most regarded of honest persons, the good fame & name of man and woman, lost through whoredō? What patrimonye or liuelehode, what substāce, what goo des, what ryches, doth whoredom shortly consume & bryng to naught. What valiaūtnes & strength is many times made weake, & destroyed with whore

What wit is so fine, ẏ is not doted & defated through whoredome? What beauty (although it wer neuer so excellent) is not diffigured through whoredome?

Is not whoredome an enemy to the pleasaunte floure of youth, & bringeth it not gray heares, & old age, before ẏ time. What gift of nature (although it wer neuer so precious) is not corrupted wyth whordome. Come not ẏ frēch pockes, with other diuerse diseases, of whoredom: From whence come so many bastardes & misbegotten chyldren, to the highe displeasure of god, & dyshonor of holy wedlock, but of whoredome? Howe many consume al theyr substaunce & goods, & at ẏ last fal into such extrem pouertye, that afterward they steale, & so are hanged, through whoredō. What contencion & manslaughter commeth of whoredō. How many maydens be defloured, how many wiues corrupted, how mani widowes defiled, through whoredom: How much is the publique & commune weale impouerished, & troubled thrugh whoredome: How much is gods word cōtemned & depraued by whordome & whore mongers: Of this vyce cōmeth a great part of ẏ deuorces: which (now a daies) be so cōmmōly accustomed & vsed, by mēs pryuat aucthoryty, to the great displeasure of god, & the breach of ẏ most holy knot & bond of matrimony. For when this most detestable sinne is once crept into the breast of the adulterer, so that he is entangled with vnlawful and vnchaste loue. strayghte wayes, his true and lawefull wife is dispysed. her presence is abhorred, her company stinketh, and is lothsom, whatsoeuer she doth is disprayſed. there is no quyetnes in the house,

so longe as she is in sight: Therfore to make short tale she must away, for her housband can bide her no longer. Thus through whoredom, is the honest and harmelesse wife put away, and an harlot receiued in her stede: and in like sorte, it happeneth many times in the wyse towardes her husband. O abhomination: Christ our sauioure, verye god and man, commynge to restore the lawe of hys heauenly father, vnto the right sence, vnderstanding, and meanynge, (amonge other thinges) reformed the abuse of thys lawe of God: For where as the Jewes vsed of a long sufferaunce, by custome to put awaye theyr wiues at theyr pleasure, for euery cause: christ correcting that euil custome, did teach that yf anye man put awaye hys wyfe, and maryeth an other, for any cause, except onely for adultery, (which the was death by the lawe) he was an adulterer, & forced also his wife so diuorced, to commit adulterye, if she were ioyned to anye other man: and the man also so ioyned with her to commit adultery. Mathy. xix.

In what case then are those adulterers, whych for the loue of an whore, put awaye theyr true and lawefull wyfe, agaynst all lawe, ryght, reason, and conscyence? O damnable is the state wherein they stand. Swift destruction shall fal on theim, yf they repent not, and amende not: for God wyll not euer suffre holy wedlocke, thus to be dishonoured, hated and despysed. He wyll once punish this fleshely and lycencious maner of lyuinge, and cause that his holy ordinaunce shalbe had in reuerence, and honor. For surely wedlocke (as the Apostle sayeth) is honorable amonge all men, & the bed vndefiled. But whoremongers and fornicatours, god wyl iudge: Hebre. xiii.

that is to saye, punishe & condemne. But to what purpose is this labour taken: to describe and set forthe the greatnes of the sinne of whoredome and the incommodities that issue and flowe oute of it, seing that breath and tongue shall sonet fayle anye man thē he shal or may be able to sette it oute accordyng to the abhominatiō and hayuousnes therof. Notwithstandyng, this is spokē to the entent that al men should flee whoredome, & liue in the feare of god: God graūt that it may not be spoken in vaine.

## ¶The thyrd part of the Sermon agaynst adultery.

IN the second part of this sermon against adultery, that was last reade, you haue learned howe earnestlye the Scripture warneth vs to auoyde the sinne of adultrye, and to embrace cleannesse of lyfe: and that through adultry we fall into all kyndes of synnes, & are made bondslaues to the deuyl. Through cleannesse of lyfe we are made members of Christ. And finallye, howe farre adultrye bringeth a man from al goodnesse, & driueth him headlong into all kyndes mischiefe, & misery. Nowe wyl I declare vnto you in order, with what greuous punyshmentes God in times past plaged adultry, & howe certen worldly Princes also did punish it: that ye may perceaue that whoredome and fornication be sinnes no lesse detestable in the sight of God, and of all good men then I haue hytherto vttered. In the fyrste booke of Moyses, we reade that when mankynde began to be multiplied vpon the earth, the men and women gaue theyr myndes so greately to fleshlye de-

Gene.vi.

light

lyght and fylthy pleasure, that they lived wythout all feare of God. God seeth this theyr beastlye and abhominable lyuynge, and perceauinge that they amended not, but rather encreased dayly more and more in theyr sinfull and vncleane maners, repented that euer he had made man: and to shewe howe greatly he abhorred adultery, whoredome, fornication, and all vncleannesse, he made all the fountaynes of the deye earth to burste oute, and the sluces of heauen to be opened, so that the rayne came downe vpon the earth by the space of fourty dayes, and fourty nyghtes, and by thys meanes destroyed the whole worlde and all mankynde, eyghte persons onely excepted: that is to saye, Noe the preacher of righteousnes (as Saint Peter calleth him) and hys wyfe, his three sonnes and theyr wynes. O what a greuous plague dyd God cast here vpon all lyuynge creatures for the synne of whoredome. For the whyche GOD toke vengeaunce, not only of man, but also of beastes, foules, and all lyuynge creatures. Manslaughter was committed before, yet was not the worlde destroyed for that: but for whoredome, all the worlde (fewe onelye excepte) was ouerflowed wyth waters, and soo perylhed: An example worthy to be remembred, that ye may learne to feare GOD. Gene.iiii.

We reade agayne, that for the fylthye synne of vncleannesse, Sodome & Gomorre, and the other Cities nyghe vnto them, were destroyed with fyre and brimstone from heauen, so that there was neyther man, woman, chylde, nor beaste, nor yet anye thynge that grewe vppon the earth there lefte vndestroyed. Whose hearte trembleth not at the hea- Gene.xix

 ryng

tynge of this history? Who is so drowned in whore
dome and vncleannes, that wyll not nowe for euer
after, leaue this abhominable liuynge, seinge that
GOD so grieuouslye punysheth vncleannesse, to
cayne fyre and brymstone from heauen, to destroye
whole cyties, to kyll man, woman, and chylde, and
all other lyuyng creatures there abydyng, to con-
sume with fire, al that euer grewe? what canne be
more manyfest tokens of goddes wrath and ven-
geaunce agaynst vncleannes, and impuritie of life?
Marke thys hystorye, (good people) and feare the
Gene.xiii. vengeaunce of God. Do we not reade also, ẏ God
dyd smyte Pharao, and hys house, with great pla-
ges, because that he vngodlye desyred Sara, the
Gene.xx. wyfe of Abraham: Likewyse reade we of Abime-
lech kyng of Gerar, although he touched her not bi
carnall knowledge. These plages and punishmen
tes did god cast vpon filthy and vncleue persons, be
fore the lawe was geuen, (the lawe of nature onely
raigning in the harts of men) to declare how gret
loue he had to matrimony & wedlocke, and againe
how much he abhorred adultery, fornicatio & all vn-
cleannes. And whē the law that forbad whoredom
Leuiti.xx. was geuē by Moses to the Jewes, dyd not god cō-
maunde that the breakers thereof, should be put to
death? The wordes of the lawe be these: who soo
committeth adultery with any mans wyfe, shal dye
the death, both the man and the woman, because
he hath broken wedlocke wyth hys neyghbourēs
wyfe. In the lawe also it was commaunded, that
a damosell and a man taken together in whordom
should be both stoned to death. In an other place
we also reade, that GOD commaunded Moyses,

to

to take al the head rulers, and Prynces of ẏ people, and to hange them vpon gibbites openly; that euerye manne might see them, because they eyther cōmitted, or did not punishe whoredome. Agayne, did not god sende such a plague amonge the people, for fornication and vncleanesse, that they dyed in one day, three and twentye thousande: I passe ouer for lacke of tyme, many other Historyes of the holy Bible, whiche declare the greyuous vengeaunce, and heauye displeasure of GOD, agaynst whoremongers, and adulterers. Certes, this extreme punishmente appoynted of god, sheweth euidently, howe greatly god hateth whordō. And let vs not doubt, but that god at this present, abhorreth al maner of vncleannesse, noo lesse then he did in the olde lawe: and wyl vndoubtedly punish it, both in this world and in the world to come. For he is a God, that can abide none wyckednesse: therefore oughte it to bee eschewed of al that tendre the glory of God, and the saluacion of theyr owne soules. Nume. xxv. Psalme. v.

Saynt Paule saieth; al these thynges are written for oure example, and to teache vs the feare of god, and the obedience to his holie law. For yf god spared not the naturall branches, neyther wyll he spare vs, that be but graftes, yf we commit lyke offence. If god destroyed many thousands of people, many cities, yea the whole world, for whoredō, let vs not flatter our selues, and thinke we shal escape fre, and wythout punishment. For he hath promysed in his holy law, to send most greyuous plagues vpon them that transgresse or breake his holy commaundements. Thus haue we hearde, howe God i. cor. x.

punisheth

punisheth the sinne of aduoutrye. Let vs nowe heare certayne lawes, which the ciuill Magistrates deuysed in diuerse countreyes, for the punishment therof, that we may learne, how vnclennes hath euer ben detested in al wel ordred cities and common wealthes, and emonge al honest persones. The lawe emong the Lepcians was this, that whē any were taken in adultery, they wer bound and caried thre dayes throughe the city, and after ward, as long as they lyued, wer they dispysed, and with shame and confusion counpted as persones voyde of al honestye. Emong the Locrenians, the aduouterers haue bothe their eyes thrust out. The Romaynes in tymes past, punished whoredome, sometyme by fyre, sometyme by sweord. If a manne emong the Egiptians hadde bene taken in adultery, the lawe was that he shoulde openly in the presence of al the people be scourged naked with whyppes, vnto the nūbre of a thousande stryppes. The woman that was taken with him, hadde her nose cut of, whereby she was knowen euer after, to be an whore, and therefore to be abhorred of al men. Emonge the Arabyans, they that were taken in adultery, hadde their heades striken frome their bodyes. The Athenias punished whoredō, by death in like maner. So like wyse did the Barbarons, Tartarians. Emong the Turkes euen at this daye, they that be taken in adultery, both man & woma ar stoned streight wayes to death, without mercy. Thus see we, what godly actes wer deuised in times past, of ỹ high powers for ỹe putting away of whordom, & for the mayntayning of holy matrimony or wedlock, & pure cō-

Lawes deuised for punishmēte of whordō.

uersation,

facion. And the auctors of these actes, were no chri
stians, but heathen: yet were they so inflamed with
the loue of honestye and purenes of life, that for the
maintenaunce & conseruation or kepyng vp of that
they made godly statutes, suffering neither fornica
tiō, nor adultery, to reigne in their realmes vnponi-
shed. Christ said to the people: ỹ Niniuites shall rise Luke.xii.
at ỹ iudgment, with this nation, (meaning the vn-
faithful Jewes) & shal condemne thē. For they repē
ted at ỹ preachyng of Jonas, but behold (saith he) a
greater then Jonas is here, (meaning himself) and
yet they repent not. Shal not (thinke you) likewise
the Locrensians, Arabians, Athenians, with such
other, rise vp at the iudgmente and condemne vs,
forasmuch as they seaced frō whoredom, at the com
maundement of man, and we haue the law and ma
nifest preceptes and commaundements of god, and
yet forsake we not our filthy conuersation. Truely
truly, it shalbe easier at the day of iudgmēt to these
heathen, thē to vs, except we repent & amend. For
although death of body, semeth to vs a greuous pu
nishment in this worlde for whoredom: yet is that
payne nothing in cōparisō of the greuous tormētes
which adulterers, fornicatours, and al vnclene per-
sons shall suffer after thys lyfe. For all suche shalbe
excluded, and shut out of the kingdome of heauē, as
Saynt Paule sayth: be not deceiued, for neyther 1.Cor.vi.
whoremōgers, nor worshippers of Images, nor ad Gala.v.
ulterers, nor softlynges, nor sodomites, nor theiues, Ephe.v.
nor couetousse persons: nor dronkardes, nor cursed
speakers, nor pyllers, shall inherite the kingdom of
God. And S. Johan in his reuelation sayeth: that Apo.xxi.

whoremongers shall haue their parte, with murderers, sorcerers, enchaunters, liars, idolaters, & such other, in the lake which burneth with fyre & brymstone, which is the second death. The punishmente of the bodye although it be death, hath an ende, but the punishment of the soule, which S. John calleth the seconde death, is euerlasting: there shalbe fier & brimstone: there shalbe weping & gnashing of teth: the worme that shall ther gnaw the cõscience of the damned, shall neuer dye. O whose hearte distylleth not euen droppes of bloude, to heare and consyder these thynges? If we tremble and shake at the hearing and naming of these paines, oh, what shal thei doe that shall fele them, that shal suffer them, yea & euer shall suffer worldes withoute ende: God haue mercy vpon. Who is nowe soo drowned in synne & past al Godlynesse, that he wyl set more by a fylthye and stynkyng pleasure, (which soone passeth away) then by the losse of euerlasting glory? Againe, who wyll so gyue hym selfe to the lustes of the flesh, that he feareth nothyng at al the paynes of hel fier. But let vs heare howe we may eschewe the sin of whordome and adultery, that we may walke in the feare of god, and be free from those most greiuous, and intollerable tormentes, which abide all vnclene persons. To auoyde fornycation, adultery, and all vnclennes, let vs prouyde, that aboue all thynges, we may kepe our hearts pure, and cleane, from al euyl thoughtes, and carnal lustes. For if that be once infected and corrupt, we fall headlong into all kynde of vngodlynesse. Thys shal we easely doe, yf when we fele inwardlye, that Sathan oure olde enemye tempteth

Mathriii. Luke.iii.

Remedyes howerby to to auoyde fornicatyon and adulterye.

tempteth vs vnto whoredome, we by no meanes cõ
ſente to his craftye ſuggeſtions, but valyauntly re-
ſiſte and wythſtande hym, by ſtronge faythe in the
worde of God, aleadgyng agaynſt him alwayes in
oure hearte, this commaundement of god: Scriptum
eſt, non mechaberis. It is wrytten, thou ſhalt not cõ-
mit whoredome. It ſhalbe good alſo for vs, euer to
liue in the feare of god, and to ſette before our eyes:
the greiuous threatninges of god, agaynſte all vn-
godly ſynners, and to conſider in our mind, how fil
thy beaſtely, and ſhorte that pleaſure is, wherevn
to Sathan moueth vs.

And agayn, how we the paine appoynted for that
ſynne, is intollerable and euerlaſtinge. Moreouer,
to vſe a temperaunce and ſobrietye in eatynge and
drynkynge to eſchew vncleane communication, to
auoyde al fylthy company, to flie idlenes, to delight
in readyng holy ſcripture, to watch in godly pray-
ers and vertuouſe meditacions: and at al tymes to
exercile ſome godly trauayles, ſhall helpe greatelye
vnto the eſchewynge of whoredome.

And here are al degres to be moniſhed, whether
they be maryed or vnmaryed, to loue chaſtitie and
clennes of lyfe. For the marryed are bounde by the
lawe of God ſo purely to loue one an other, that ne
ther of them ſeeke any ſtraung loue. The man muſt
onely cleaue to his wife, and the wife againe onely
to her huſbãd: they muſt ſo delight on in an others
company, that none of them couete any other. And
as they are bound, thus to lyue together in al god-
lyneſſe and honeſtye, ſoo lykewyſe is they⁊ duetye,
vertuouſlye to bryng vppe they⁊ chyldren, and to

prouyde that they fall not into Sathans snare, nor into any vnclēnes: but that they come pure and honest vnto holy wedlocke, whē tyme requireth. So lykewyse ought al maysters and rulers to prouid that no whoredome, nor any poynte of vnclennes, vsed among theyr seruaunts. And again, they that are single, and fele themselues, that they cānot liue wythout the company of a woman, let them get wiues of their owne, and so lyue godly together. For it is better to marrye, then to burne.

1. Cor. viii. And to auoyd fornication, saith the Apostle, let euery man haue his owne wyfe, and euery woman her own husband. Finally, al such as fele in themselues a sufficiencye and habilitye (through the worckynge gods spirite) to lead a sole and continent life, let the prayse god for his gift, and seke al meanes possible to mayntaine ȳ same: as by reading of holy scriptures by godly meditacions, by continual prayers & such other vertuous exercises. If we al on this wise wil endeuoure our selfes to eschewe fornication, adultery, and all vnclennes, & leade oure lyues in al godlynes and honestye, seruyng God wyth a pure and cleane hearte, and glorifying him in our bodyes, by leadyng an innocente and harmelesse lyfe, we may be sure to be in the number of those, of whom our sa-

Math. v. uioure Chryste speaketh in the gospell one this maner: blessed are the pure in heart, for they shal see God: to whom alone, be al glory, honoure, rule, and power, worldes wythoute ende. Amen.

# ¶ A Sermon agaynst Contention and brawlynge.

THis day (good Christiã people) shall be declared vnto you, the vnprofytablenes and shameful vnhonestye of contencyon, stryfe and debate: to thintent, that when you shal see (as it wer in a table paynted before our eyes) the euill fauouredness, and deformitye of this mooste detestable vice, your stomackes may be moued to rise against it, and to detest and abhorre that synne, which is so much to be hated, and so pernicious and hurtefull to al men. But emong al kindes of contention, none is more hurtful then is contention in matters of religiõ. Eschew saith S. Paule) folyshe & vnlearned questions, knowing that they brede stryfe. It becõmeth not the seruaunt of God, to fyght, or stryue, but to be meke towarde al men. This contention and strife was in Saynt Paules tyme, emong the Corinthyans, and is at this time, emong vs Englyshe menne. For to many there be, which vpõ the Ale benches or other places, delight to set forth certayne questions, not so much pertayning to edification, as to vayne glory and shewing foorth of theyr conning: and so vnsoberly to reason & dispute, that when neyther parte wyl geue place to other, they fal to chidyng & contention, and some tyme from hote wordes to further inconuenience, Sainte Paule coulde not abyde to heare emonge the Corinthyans, these woordes of dyscorde or dyscencion: I holde of Paule, I of Cephas, and I of Apollo. What woulde he then say, yf he heard these

i. timo. i.
i. timo. ii.
i. Cor. iii.

 wordes

wordes of contention (which be now almost in eue
rye mans mouth:) he is a Pharisei, he is a gospeller
he is of the new sort, he is of the olde faythe, he is a
newe broched brother, he is a good catholyque fa-
ther, he is a papiste, he is an heretique. Oh how the
church is deuyded. Oh howe the cytyes be cut and
mangled. Oh how ꝑ cote of Chryst, that was wout
leame, is all to rent and torne. Oh body mistical of
Chryste: where is that holy & happy vnitie, out of
the which whosoeuer is: he is not in christ. If one
mẽber be pulled from another, where is the body.
If the body be drawen frõ the head, where is the
life of the body. We cannot be ioyned to Chryst our
head, except we be glued w̃ concord & charitie, one
to an other. For he ꝑ is not in this vnitye, is not of
the church of Christ which is a congregaciõ or vni-
tye together, & not a denisyon. S. Paule saythe: ꝑ as
1. Cor. iii. long as emulaciõ or enuiyng, contencion, & faccions
or sects be among vs, we be carnall, & walke accor-
dyng to the fleshly mã. And S. Iames saith: If you
haue bitter emulacion or enuying and contenciõ in
your hearts, glory not of it: for wheras contencion
is, there is vnstedfastnes, and all euyll dedes. And
Iames. iii. why do we not heare. S. Paule which prayeth vs
wheras he myght commaunde vs, sayinge. I bee-
seche you, in the name of our Lorde Iesus Chryst,
1. Cor. i. that you wyl speake al one thyng, and that there be
no dissencion emong you, but that you wyll be one
whole body, of one mind, & of on opiniõ in ꝑ trueth.
If his desire be reasonable & honeste, why do we not
graũt it: yf his request be for our profit, why do we
refuse it. And yf we liste not to heare his petition of
prayer, yet let vs heare his exhortacyon, where he
sayth: I exhorte

I exhort you that you walke, as it becommeth the vocation in the which you be called, wt al submissi-on and mekenesse, with leuitie and softnes of mind bearing one another by charitie, studying to keepe the vnytye of the spyrit, by the bonde of peace. For there is one body, one spirite, one faith, on baptisme There is (he saith) but one bodi, of the which he can be no liuely member, ꝙ is at variaunce with ꝙ other members. There is one spirite, which ioyneth and knitteth all thynges in one. And how can this one spirite reigne in vs, when we among our selues be deuyded? There is but one faith, and howe can we then say, he is of the olde fayth, & he is of the newe fayth. There is but one baptisme, and then shal not all they, whiche be baptised, be one? Contẽtion causeth diuision, wherefore it ought not to be emonge Christians, whom one fayth, and baptisme ioyneth in an vnitie. But if we contẽne S. Paules request and exhortation, yet at the least, let vs regard hys earnest entreatyng, in the whych he doth very earnestly charge vs, and (as I maye so speake) cõiure vs in thys fourme and maner: If there be any cõsolation in Chryste, yf there be anye comforte of loue, if you haue anye felowshyp of the spirite, if you haue any bowels of pitie and compassion, fulfil my ioye, beynge all lyke affected, hauynge one charitie, beynge of one minde, of one opinion, that nothyng be done by contencion, or vayneglory. Who is he that hath any bowels of pytye, that wyll not be moued with these wordes so pithy? whose heart is so stony the sweorde of these wordes (whyche bee moore sharpe then anye two edged sweorde) maye not cutte

Ephe. iiii.

Phil. ii.

cut and breake a sondre. Wherfore, let vs endeuour our selues to fulfil S. Paules ioy, herein this place which shalbe at length to our great ioy in an other place. Let vs to reade the scripture, that bi reading therof, we may be made the better liues, rather the the more contencious disputers. If any thing is necessari to be taught, reasoned, or disputed, let vs do it with all mekenesse, softnesse, and lenitie. If anye thing shall chaunce to be spoken vncomely, let one beare an others frailtie. He that is faultye let hym rather amende, then defende that whyche he hath spoken amisse, lest he fall by contencion from a folish errour, into an obstinate herelye: for it is better to geue place mekely, then to winne the victory, with the breach of charitie: which chaūseth, wher euerye man wil defend his opinion obstinatelye. If we be Christen mē why do we not folowe Christe, which saith: learne of me, for I am meke and lowelye in heart. A disciple must learne the lesson of hys scoole maister, and a seruaunt must obeye the commaūdement of his maister. He that is wise & lerned (saith S. James) let hym shewe his goodnes bi his good conuersation and sobernes of hys wysedome. For where there is enuy and contention, that wisedom commeth not from God, but is worldly wisedome, mans wysedome, and deuelyshe wisedome. For the wysedome that commeth from aboue, frō the spirit of god, is chast and pure, corrupted, with no euil affections: it is quiet, meke and peaceable, abhorring all kynde of contencyon: it is tractable, obedyente, not grudginge to learne, and to geue place to them that teache better for their reformation. For there

How we should read the scripture.

Math. x.

James. iii.

shall

ſhal neuer be an end of ſtriuyng and contencion, if
we contend, who in contencion ſhalbe maiſter, and
haue the ouer hand: yf we ſhall heape errour vpon
errour, yf we continue to defende that obſtinate-
lye, whiche was ſpoken vnaduiſedlye. For trueth
it is, that ſtyfnes in mainteining an opynion bree-
deth contencion, brawlyng and chydynge, whyche
is a vyce emong all other, moſte pernicious and pe-
ſtilent to common peace and quietnes. And as it
ſtandeth betwixt two perſons and parties (for no
man commonly doth chyde with hym ſelfe) ſo it cõ-
prehendeth two mooſte deteſtable vices: the one is
pickinge of quarels, with ſharpe and contencious
wordes: the other ſtandeth in frowarde aunſwea- 1 Cor. v.
ryng, & multiplying euyll wordes agayn. The firſt
is ſo abhominable, that S. Paule ſaith: if any that
is called a brother be a worſhipper of Idols, a brau-
ler, a picker of quarels, a thiefe, or an extorcioner,
with hym that is ſuch a mãne that ye eate not. Now Againſt
here conſyder that S. Paule nombreth a ſcoulder quarel
a brauler, or a picker of quarels, amonge theiues & pickynge.
idolaters: & manye times commeth leſſe hurte of a
thiefe, then of a raylyng tongue: for the one taketh
away a mans good name, the other taketh but hys
ryches, whych is of muche leſſe value and eſtimati-
on, then is his good name. And a theif hurteth but
hym from whome he ſtealeth, but he that hath an
euyll tongue, troubleth al the towne wher he dwel
leth and ſometyme the whole countrye. And a ray- 1 Cor. vi.
lynge tongue is a peſtilence ſo ful of contagiouſnes
that S. Paule willeth chriſtian men to forbeare the
company of ſuch, and nether to eate nor drink with
them. And wheras he wil not, that a chriſtiã womã

shuld forsake her husband, although he be an Infidel, nor that a christian seruaunt should depart frō his master, which is an Infidel & heathen, and soo suffre a christian man to kepe compani with an Infidell: yet he forbiddeth vs to eate or drinke with a scolder, or a quarel picker. And also in the vi. Chap. to the Cozin. he saith thus. Be not deceaued, for neither fornicatours, neither worshippers of Idolles, nether theiues nor drunkardes, neither cursed speakers shall dwel in the kyngdome of heauē. It must nedes be a great faulte that doeth moue & cause the father to disherite his naturall sonne. And how can it otherwyse be: but that this cursed speaking must nedes be a most damnable sinne, the whiche dothe cause God our moste mercyfull and louyng father, to depriue vs of hys most blessed kyngdome of heauen. Agaynste the other sinne that standeth in requyrynge taunt for taunte, speaketh Christ him self: I say vnto you (saith our sauiour Christ) resiste not euyll, but loue your enemies, & say well by thē that say euyl by you, do wel vnto them that do euil vnto you, & pray for them that do hurt and persecute you that you may be the chyldren of your father whych is in heauen, who suffereth his Sunne to ryse both vpon good and euyll, and sendeth hys rayne bothe to the iust & vniust. To this doctrine of Christ agreeth very well the teachyng of Saynte Paule, that chosen vessel of God, who ceasseth not to exhort and call vpon vs, saying: blesse thē that curse you, blesse I say and curse not, recompence to no man euyll for euyll, if it be possyble (asmuch as lyeth in you) lyue peaceably with all men.

1. Cor. vi.

Against froward answeringe.

Math. v.

Rom. xii.

## agaynste Contention.

THath bene declared vnto you in thys sermon agaynst stryfe & brabblynge, what great inconuenience cometh therby, specially of such contencion as groweth in matters of religion. And howe when as noo man wyll geue place to an other, there is none ende of contention and discorde. And that vnitye, why the God requireth of Christians, is vtterly therby neglected and brokenne. And that thys contention standeth chefely in two poyntes, as in pyckynge of quarels, & making of frowarde aunsweres. Now ye shal heare Saynt Paules wordes, saying: Deare ly beloued, auenge not your selues, but rather geue place vnto wrath, for it is written: vengeaunce is mine, I wyll reuenge saith the lorde. Therefore yf thyne enemye hunger, fede hym, yf he thyrste, geue hym drynke: be not ouercome with euil, but ouercome euyl wyth goodnes. All these be the wordes of Saynt Paule, but they that be so full of stomacke, and set so much by them selues, that they maye not abyde so muche as one euyll worde to be spoken of them, peraduenture wyll say: If I be euyll reuyled, shal I stande styll lyke a goose, or a foole, wyth my finger in my mouth? Shal I be such an ydeote and dyserde, to suffer euerye man to speake vppon me what they lyste, to rayle what they lyste, to spende out al their venime agaynst me, at their pleasures? Is it not conuenient yᵗ he that speaketh euyll shuld be answered accordingly? If I shal vse this lenitie & softnesse

Deut. 32.

An obiection.

softenes: I shall bothe increase mine enemyes frowardenes and prouoke other to doe lyke. Suche reasons make they that can suffre nothinge, for the defence of their impacience. And yet, yf by frowarde aunswering to a froward person, there were hope to remedye his frowardnes, he should lesse offend that should so aunswere doyng the same not of yre, or malice, but onelye of that intente, that he that is so froward or malicious, may be reformed. But he that can not amende an other mans faulte, or cannot amende it wythoute his owne faulte, better it were that one shoulde perysh then two. Then if he can not quiet him wyth gentle wordes, at the least let him not folowe him in wycked and vnharitable wordes. If he can pacifye hym wyth suffrynge, let him suffre: and if not, it is better to suffer euyll then to doe euyll: to saye well, then to saye euyll. For to speake well agaynste euill, commethe of the spirite of GOD: but to render euill for euill, commethe of the contrarye spirite. And he that can not temper ne rule his owne anger, is but weake and feble, and rather mooze lyke a woman or a chylde, then a strong man. For the true strength and manlynesse, is to ouercome wrath, and to despyse injurye, and other mens folyshnesse. And beydes thys he that shall despise the wronge done vnto hym by his enemye, euerye man shall perceyue, that it was spoken or done wythout cause: wher as contrarye, he that doeth fume and chafe at it, shall helpe the cause of his aduersarye, geuynge suspicion that the thing is true. And in so goynge aboute to reuenge euyll, wee shewe oure selues to bee euil, and whyle we wyll punishe, and reuenge an other mans folye,

An answere

we

wee double and augmente oure owne folye. But manye pretenses fynde they that be wylfull, to colour their impacience. Myne enemye (saye they) is not worthy to haue gentle words or deedes, beyng so ful of malice, or frowardnes. The lesse he is worthye the moore arte thou alowed of God: the more art thou commēded of Chryst, for whose sake thou shouldest render good for euyll, because he hath cōmaunded thee, and also deserued that thou shouldest so do. Thy neighbour hath peraduenture with a woorde offended thee: call thou to thy remembraunce wyth how many words and deedes, how grieuously thou hast offended thy lorde god. What was man, when Chryste dyed for him? was he not his enemie, and vnworthy to haue his fauour and mercye? Euen so, wyth what gentlenes and pacience doth he forbeare and tollerate and suffer thee, althoughe he is daylye offended by thee? Forgeue therefore a lyghte trespasse to thy neyghbour, that Chryst may forgeue the, many thousāds of trespasses, whyche arte euery day an offender. For if thou forgeue thy brother, being to thee a trespasser, then hast thou a sure signe and token, that God wyl forgeue the, to whome al men be debters or treaspassers. How wouldest thou haue god merciful to the, yf thou wilt be cruell vnto thy brother. Canst thou not fynd in thine hearte to do ẏ towardes an other that is thi felow, which god hath done to thee, that are but his seruauot? Ought not one sinner to forgeue an other, seing that Chryst which was no sinner, dyd praye to his father for them that wythoute mercy & dispitefully put him to death? Who, when he was reuyled, did not vse reuiling wordes again

i. Peter. ii.

and when he suffred wrongfullye he did not threaten, but gaue all vengeaunce to the iudgemente of his father which iudgeth rightfully. And what crakest thou of thy head, yf thou laboure not to be in ye body? Thou canst be no member of Chryst, yf thou folowe not the steppes of Chryste: who as the Prophet sayth) was led to deathe lyke a lambe, not opening hys mouth to reuilig, but opening his mouth to praying for them ye crucified him, saying: Father forgeue them, for they cānot tel what they do. The whiche example, anone after Chryst, S. Stephen did folowe, and after S. Paule: We be euil spoken of (sayeth he) and speake wel, we suffer persecution and take it paciently: Men curse vs, and we gentlye entreate. Thus S. Paule taught that he did, & he did that he taughte. Blesse you (saythe he) them that persecute you: blesse you, and curse not. Is it a greate thing, to speake wel to thine aduersarye, to whom Chryst doth commaunde the to do wel. Dauid when Semei did call him al to naught, did not chide againe, but said paciēt ly: suffer him to speake euill, if perchaūce ye lord wil haue mercy on me. Histories be full of exāples of heathē men, ye toke verye mekely, both opprobryus & reprochful words, & iniurious or wrongefull deedes. And shal those Heathen excell in paciente, vs that professe Chryste, the teacher and example of al paciente? Lisander, whē one did rage agaynste him, in reuylynge of hym, he was nothinge moued, but saide: go to go to, speake agaynste me almuch, and as of gas thou wylte, and leaue out nothynge, yt perchaunce by this meanes thou mayste discharge the of those naughtye things, with the which it semeth that thou art ful ladē.

Esay. iiii.

Luke. xxiii.

Actes. vii.

i. Cor. iiii.

Many

Many men speake euill of al men, because they can speake well of no man. After this sort this wise man auoyded from him the reprocheful wordes spoken vnto him imputing and laying them to the naturalsickenes of his aduersarye. Pericles, when a certayne scoulder, or a raylyng felow did reuile him, he answered not a worde againe, but went into a galerye and after to warde nyght, when he went home, this scoulder followed him, ragyng stil more and more, because he sawe the other to set nothyng by hym. And after that he came to hys gate, (beyng darke night) Pericles commaunded one of his seruauntes to light a torche, and to bryng the scolder home to his own house. He did not onely wyth quietnes suffer this brauler patiently, but also recompenced an euill turne wyth a good turne, and that to his enemye. Is it not a shame for vs that professe Chryst, to be worse then heathen people, in a thyng chiefly pertaynyng to Chrystes religion? shal Philosophy perswade them, more then gods word shal perswade vs? shall natural reason preuayle more wyth them, then religion shall do wyth vs? Shall mannes wysedome leade theym to that thynge, whereunto the heauenlye doctrine cannot leade vs? What blyndenesse, wilfulnesse, or rather madnesse is this?

Pericles beyng prouoked to anger, wyth manye vilanous woordes, answered not a worde. But we stirred but vp one lytle word: what foule worke do we make? How do we fume, rage, crape, & stare like madde men? Manye men of euerye trifle will make a great matter, & of the sparke of a litle word wil kindle a great fyre, takyng al thyngs in y worst part,

part. But how much better is it, and more lyke to the example and doctrine of Chryste, to make rather of a greate faulte in oure neyghboure, a smale faulte, reasoning with our selfes after thys sort. He spake these wordes, but it was in a sodaine heat, or the drinke spake them, and not he, or he spake them at the motion of some other, or he spake theym beyng ignoraunte of the truthe, he speake theym not agaynste me, but agaynst him whome he thoughte me to bee. But as touchyng euil speakynge, he that is ready to speake euil agaynst other men: fyrste let hym examine himself, whether he be faultelesse and cleare of the fault, which he findeth in another. For it is a shame when he that blameth an other for ani fault, is gylty hymselfe, eyther in the same fault, either in a greter. It is a shame for him that is blind, to cal another man blinde: and it is more shame for hym that is whole blynde, to call hym blynkarde, that is but poureblynd. For thys is to see a strawe in an other mannes eye, when a man hath a blocke in hys owne eye.

Reasons to euoue men from quarel pickynge

Then let him consider, that he ẏ vseth to speake euyll, shal commonly be euyl spoken of agayn. And he that speaketh what he wil for his pleasure, shal be compelled to heare that he would not, to hys dis pleasure. Moreouer let him remember that saying that we shal geue an accoumpt for euery idle word. How much more thē shal we make a reconinge for our sharpe, bitter braulyng, and chydinge wordes, which prouoke our brother to be angrye, and soo to the breach of hys charitie. And as touchynge euyll aunswerynge, althoug we be neuer so much prouoked by other mēs euil spekig yet we shal not folow

Math. xxii.

theyr frowardnes

frowardnes by euil aunſwerynge. If we cõſider that anger is a kynde of madnes, and that he whych is angry, is (as it wer for the time) in a phrenſy. Wherfore let him beware, leaſt in his fury he ſpeake anye thing, wherof afterwarde he may haue iuſt cauſe to be ſory. And he that wil defend that anger is no fury, but that he hath reaſon, euē when he is moſt angry, then let him reaſon thus with himſelf, whē he is angrye. Nowe I am ſo moued and chafed, that within a litle while after, I ſhalbe otherwaies minded: wherfore then ſhould I now ſpeake any thyng in mine anger, which hereafter, when I would faineſt cannot be chaunged: Wherfore ſhal I do anye thing now, being (as it were) out of my wit, for the which, whē I ſhall come to my ſelfe again, I ſhalbe verye ſadde: Why doeth not reaſon: Why doth not godlynes: Yea, why doth not Chryſt obtein ẏ thing now of me, which hereafter time ſhal obtein of me: If a man be called an adulterer, vſurer, dronkarde, or by any other ſhamefull name, let him cõſider earneſtly, whether he be ſo called truly or falſly: if truely, let him amende his fault, that his aduerſary may not after worthely charge him with ſuch offēces: if theſe thinges be layed againſt him falſly, yet let him conſider, whether he hath geuen any occaſion to be ſuſpected of ſuch thynges, and ſo he may both cut of that ſuſpition wherof thys ſlaūder did ariſe, and in other thynges ſhall lyue more warely. And thus vſing oure ſelues, we maye take no hurte, but rather muche good, by the rebukes and ſlaunders of oure enemye. For the reproche of an enemye, maye be to many men a quicker ſpurre to the amendmente of

Reaſons to moue men frome frowarde anſwering.

their life, then the gentle monicion of a frend. Phillippus the king of Macedonye, when he was euill spoken of by the chyefe rulers of the citie of Arthēs he did thanke them hertely, because by thē he was made better, both in his wordes & dedes: for I studye (sayd he) both by my sayinges and doynges, to proue them lyars.

## The thyrde parte of the Sermon agaynst contentyon.

YE hearde in the laste lesson of the sermon agaynste stryfe and brawlynge, howe we may answere theym whiche mayntayne their frowarde sayinges in contencion, and that wyll reuenge with wordes such euil as other men do to them. And finally how we may accordyng to gods wyl, order our selues: & what to consider towards them, when we are prouoked to contention & strife with raylyng wordes. Now to procede in the same matter, you shall knowe the ryght way how to disproue and ouercome your aduersarye and enemye. Thys is the best way to improue a mans aduersary so to lyue, that all which shall knowe hys honestye, may beare witnes, that he is slaundered, vnworthely. If the fault whereof he is slaundered bee suche, that for the defence of his honestie, he muste nedes make answere, yet let him answere quietly & softely, on this fashion: that those faultes bee layed agaynst hym falsely. For it is truth, that the wisemā sayeth, a softe aunswere asswageth anger, and a hearde and sharpe aunswere doth stirre vp rage & surye. The sharpe aunswere of Nabal, did prouoke

Pro.xv.

Dauyd

Dauid to cruel vengeaunce: but the gentle wordes of Abigail, quenched the fier agayne, that was al in a flame. And a special remedye agaynst malycious tonges, is to arme our selues wyth pacience, mekenes, & silence, lest with multipliyng words wt the enemie, we be made as euil as he. But they that can not beare one euyl woorde, peraduenture for their owne excuse, will allege that which is wrytten: he ye despiseth his good name is cruel. Also we reade: answere a foole according to his foolyshnes. And our lorde Jesus did holde his peace at certayne euil sayings but to some, he answered diligently. He heard men cal him a Samaritaine, a carpenters sonne, a wyne drynker, and he helde hys peace: but when he heard them say, thou hast a Deuil within the, he answered to ye earnestly. Trueth it is in dede, ye ther is a time, when it is conuenient to answere a foole accordyng to his folyshnes, lest he shoulde seme in his owne conceyte to be wyse. And sometyme it is not profitable to answere a fole, according to his folishnes, lest the wyse man be made like to the fole. Whē our infamy or the reproch ye is done vnto vs is ioyned wt the peril of many, then is it necessary in aunswering to be quicke and ready. For we reade that many holy men of good zeales, haue sharpelye and fiercely, both spokē and answered tiraūtes and euil men: whyche sharpe wordes came not of anger, rācor or malice, or desyer of vengeaunce, but of a feruent desyer to bring them to the true knowledge of God, and from vngodly lyuyng, by an earnest and sharpe rebuke and chyding. In this zeale Saincte John Baptist called the Phariseis, Adders brood:

1. reg. xxv.

An obiecyon.

Pro. xxvi.

John. xix.

An aunswere.

Math. iiii.

Gala.iii. and. S. Paul called the Galathians foles: and the
men of Crete, he called lyars, euil beastes, and slug
titus.i. gish bellies: and the false Apostles, he called dogges
Phili.iii. and craftye worckemen. And this zele is godly and
to be allowed, as it is plainely proued by the exãple
of Chryst, who although he wer the fountayne and
spryng of al mekenes, gentlenes and softnes: yet he
Mat.xxiii. calleth the obstinate Scribes and Phariseis, blind
guides, fooles, painted graues, Hipocrits, serpents
Math.vi. adders brode, a corrupt and wycked generacio. Al-
so he rebuketh Peter egerly, saying: goe behind me
Actes.xiii. Sathan. Likewise. S. Paule reproueth Elimas,
sayinge: O thou ful of al craft and guyle, enemye to
al iustyce, thou ceasest not to destroye the ryghte
wayes of god: and now loe, the hand of the lord is
vppon thee, and thou shalt be blinde, and not see for
Actes.v. a time. And S. Peter reprehendeth Ananias verye
sharpely, saying: Ananias, how is it that Sathan
hath filled thy heart, that thou shuldest lye vnto the
holy gost. This zeale hath been so feruent in manie
good men, that it hath stirred thẽ not only to speak
bitter & eger wordes: but also to do thinges, which
might seme to some, to be cruel, but in dede they be
very iust, charitable, and godly, because they were
not doen of yre, malice, or contencyous mind, but of
a feruent minde to the glory of god, and the correc-
tion of synne, executed by men, called to that office
For in this zeale, our lord Jesus chryst dyd drive w
a whyp, the biers and sellers out of the temple. In
Iohn.ii. this zeale Moyses brake the twoo tables, which he
Exo.xxxii. had receiued at gods hãd, whẽ he saw the Israelits
daunsinge about a calfe: & caused to be killed. xxiii.

M.ol

My. of his owne people. In this zeale Phinees the ſon of Eleazar, did thruſte through with his ſworde, Zambry and Cosby, whom he founde together ioyned in the act of Lechery. Wherfore now to return agayn to contencious wordes, and ſpecially in matters of religion, and gods wordes (which would be vſed wyth al modeſtye, ſobernes and charitye) the wordes of S. Jams ought to be well marked, and borne in memory, wher he ſayeth: that of contencion riſeth al euil. And the wyſe kinge Salomon ſayeth: honour is due to a man that kepeth himſelf frō contenciō, and al that mingle themſelues therwyth be foles. And becauſe this vice is ſo muche hurteful to the ſocietye of a common wealthe, in al well ordered cityes, theſe common braulers and ſkolders, be puniſhed wyth a notable kinde of paine: as to be ſet on the coking ſtole, pillery, or ſuch lyke. And they be vnworthy to lyue in a commō wealth, the which do aſmuch as lyeth in them, wyth brauling & ſkolding to diſturbe the quietnes and peace of the ſame. And wherof commeth this contencion, ſtryke, and baryaunte, but of pryd and bayneglory. Let vs therfore humble our ſelues vnder the myghtye hand of god whyche hathe promiſed to reſt vpon them, that bee humble and low in ſpirit. If we be good and quiet Chriſtian men, let it appeare in our ſpeach and tongues. If we haue forſaken the deuil, lette vs vſe no more deueliſhe tonges. He that hath been a railing ſkolder, now lette hym be a ſober counſayloure. He that hath been a malicious ſlaunderer, now let him be a louing comforter. He that hath been a vain railer, now let him be a goſtly teacher. He that hath a

Num. xxv. But theſe examples are not to be folowed of euery bodye but as men be called to office and ſet in auctoritie Jame. iiii. Pro. xx.

1. Peter. v. Luke. i.

bused his tong in cursing, now let him vse it in blessyng. He that hath abused his tong in euil speaking now let him vse it in speaking wel. Al bitternes, anger, rayling, and blasphemye, let it be auoided from you. If you may, and it be possible, in no wise be angry. But yf you may not be cleane boyd of this passion, then yet so temper and brydle it, that it stirre you not to contencion and brauling. If you be prouoked wyth euyl speakynge, arme youre selfe with pacience, lenity and silence, ether speaking nothing or els beeyng very soft, meke and gentle in aunswe ryng. Ouercome thine aduersaryes with benefites and gentlenes. And aboue al thinges kepe peace & vniti: be no peace breakers, but peace makers. And then there is no doubt, but that god, the aucthor of comforte and peace, wyl graunt vs peace of conscience and such concord and agremēt, that with one mouth and minde, we may glory fye god the father of our lord Jesus Christ, to whom be al glory nowe and euer. Amen.

Hereafter shal folowe sermons, of fastinge, praying Almese vedes: of the Natiuity, Passion, Resurreccyon, and Ascencion of oure sauyoure Chryst, of the due receyuyng of his blessed body and bloud, vnder the fourme of breade and wyne: agaynste Idlenes, agaynste Gluttonye and drunkennes, agaynst coue tousnesse, agaynste enuye, Ire and malice, wyth manye other matters, alwel fruteful as necessarye, to the edefying of Chrysten people, and the increase of godly lyuynge. Amen.

God saue the Quene.

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